THE CHURCHMAN.

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For the Churchman.

CAROLS OF THE SPRING.

III. THE OLD ELM TREE.

The old elm tree is standing yet,
He's grown both broad and tall;
His roots in the earth are firmly set,
Beside the church-yard wall.
A lowly mound beneath him lies,
And the grass is green thereon—
'Tis wet by the rain from the blessed skies,
And warmed by the blessed sun.
O, the old elm tree, the old elm tree,
That stands by the church-yard wall,
No forest elm more strong than he,
No forest elm more tall.

The old elm tree is standing yet
O'er a good man's place of rest,
The tree was his, for he planted it,
And he loved it, aye, the best;
He was wont to sit in its pleasant shade,
When the summer sun was high;
And his quiet study there was made,
When burned the autumn sky.
O, the old elm tree, &c.

The old elm tree is standing yet,
His boughs are now all bare,
But a few bright weeks of spring will set
Greenness and beauty there;
O yes, and o'er that good man's grave
The leaves shall cluster then,
And birds shall sing and branches wave
Right merrily agen.
O, the old elm tree, &c.

The old elm tree is standing yet,
But the good old man is gone,
Gramercy, sirs!—but my eye is wet
With thinking thereupon.
We see him not in the warden's pew,
Beside the chancel-door;
And his full *response*, so prompt and true,
We shall hear *that* voice no more.
O, the old elm tree, &c.

The old elm tree is standing yet
Beside the church he loved;
But *he*, in the LORD's own garden 's set,
A true branch, well approved;
Like yon old elm, he withstood the storm,
And he flourished well for years,
He's gone where sin hath no blast to harm,
Where life hath no blight or tears.
O, the old elm tree, &c.

The old elm tree is standing yet,
Beside the church-yard wall,
But the good Church-man that planted it,
His place is vacant all.
But weep not, friends! he's gone to heaven,
To heavenly praise from prayer;
Te Deum laudamus! to us be given,
To meet the old man there.
O, the old elm tree, the old elm tree,
That stands by the church-yard wall,
No forest elm more strong than he,
No forest elm more tall. B.

April 3d, 1841.

BISHOP SEABURY'S INVITATION TO UNION.

An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions in the United States of America. By a Member of the Episcopal Church.

We took sweet counsel together, and walked unto the House of GOD in company. DAVID.

Now I beseech you, Brethren, by the name of our LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. ST. PAUL.

(Printed in the year 1790.)

(Continued.)

2. Another objection which I have to extempore prayer in public worship, is, that not only the principles, but the temper also of the minister may give a tincture to his prayers. Should he be proud, or passionate, or morose, or whimsical, or melancholic; or whatever may be his prevailing disposition, it is a great chance, that it will, at some times, form the complexion of his prayer. If his temper be good, well—if not, the congregation are in danger of having their devotions colored by his irregular disposition of heart, and may be obliged to offer up petitions to God, which favor more of revenge than of Christian charity. There have been instances where a clergyman, upon some misunderstanding with a parishioner, has so far departed from his character, as to point him out in his sermons. Suppose such a man to have the forming of his prayers, would there be no danger of his particularizing such a person in his prayer, as well as sermon, and literally *pray against him*, as well as *preach at him?*

Or suppose the minister to be of a melancholic cast, and to be occasionally troubled with fits of despondency—a malady to which gentlemen of a studious turn and sedentary life are particularly liable: has he any security that the gloom of his disease shall not attend him to the house of worship? and when there, that it shall not tincture his prayers, and give them a hue of darkness inapplicable to the circumstances of the generality of his congregation?

One supposition more—should the minister be of that class usually distinguished by the name of *preachers of terror*—Is there no danger lest his terrific temper should affect his prayer, and excite him to direct the Almighty how to aim his judgments and level the darts of his displeasure? It is not the setting before sinners the indignation of GOD, and persuading them to repentance from the certainty and weight of the judgments of his justice, to which I object; but to a minister's usurping the prerogative of God, and either discharging the bolts of divine vengeance himself, in his sermons; or, in his prayers, directing the Almighty how to employ them to the best advantage.

All these inconveniences, and more which I could mention, did I not apprehend it to be needless, would be prevented by a good liturgy. In its use, the worst that could happen, and that is bad enough, is, that the congregation may not have their devotion heightened by the mode of the minister's reading it.

He may be careless and unaffected by the solemn service in which he is engaged; he may hurry, or he may drawl; but he can introduce no improper petitions. The people have their proper prayers before them, and are acquainted with them; and it is their own fault, if they do not keep their hearts right towards GOD, though their minister should be deficient in his devotion.

3. Another objection I have against extempore prayers in public worship, is, that they are generally too particular. Confessions, prayers, thanksgivings, praises, are often so exact and precise, that many in the congregation are excluded from some part or other of them.

Public worship being of a social nature, ought to be so conducted as to be common to the whole congregation. If it be so particular that the whole cannot join in it, it ceases to be social worship, and becomes partial. To say that some parts of the prayers may suit one man's condition, and other parts the condition of another, and that in this way they may all be suited, is not sufficient to take off the force of the objection. This would make the different parts of the prayer the distinct worship of individuals, not the joint worship of the whole. If confessions of sin, petitions, thanksgivings to GOD, be not so general that the whole congregation can join in them, as a congregation they cannot worship by them. To this inconvenience extempore prayer in public worship must for ever be liable. The minister will pray his own sentiments and sensations, and he cannot help it. His own situation of mind and state of heart must, therefore, in a great degree, become the standard of worship to the whole congregation.

This inconveniency can be prevented only by a good form of prayer, in which the common state of Christians is duly regarded; and the prayers and praises, confessions and thanksgivings so expressed, as to have a direct tendency to make the whole congregation feel themselves interested, and be thereby excited to join in them with a ready heart and will.

4. Another objection against extempore prayer in public worship, is, that it is not calculated to excite and enliven, but tends to repress and deaden, devotion. This effect arises from two causes, both inherent in the very idea of extempore prayers, as they are conducted in the congregations of the Presbyterians and Independents, and, I suppose, of the Anabaptists also. 1. From the length of the prayers, and sameness of the gesture and tone of voice. 2. From the congregation's being excluded from bearing any vocal part in the public worship.

It has been remarked of the writings of some of the best English poets, particularly of Mr. Pope, that notwithstanding the smoothness and harmony of his lines, the beauty of the imagery, and the good sense which adorn them, the pleasure which a reader of taste first perceives, soon abates; languor succeeds, and the attention cannot be commanded, but the mind calls for the relaxation of variety. I have observed something of this effect in reading some of the more highly polished prose writers, especially in the sermon way—what at first was delightful, became at length cold, lifeless, and insipid. The inference I would make from this observation is, that the human mind cannot be long employed on one subject, without fatigue, unless variety be called in to relieve, and give new vigor to the palled attention. What, then, must be the situation of a congregation at a long extempore prayer, where the same tone of voice, the same attitude, the same expression of countenance, are exhibited before them, for, possibly, near an hour? where petitions, praises, invocations, narrations, confessions, thanksgivings, are all jumbled together—a little of one and a little of another, *stratum super stratum?* Granting that there is devotion in this, which I apprehend may reasonably be doubted, can it be kept up? can the attention be commanded? Impossible.

In conjunction with this, the second cause of want of devotion in extempore prayers, is to be taken into account, viz. That the congregation are excluded from bearing any vocal part in the public worship—they have nothing to do; and, in truth, do nothing—not even say, *Amen*, at the conclusion of the prayer. Can it now be a wonder, that there should be all that appearance of languor, inattention, and fatigue, which I have ever remarked in those meetings which I have attended—standing up, sometimes with the face, sometimes with the back to the minister, and sometimes sideways—lolling over the pews, or sitting down a while, and then up again—every posture indicating uneasiness, and a wish that the prayer was done? —But enough—probably some may think too much has been already said on this subject. I cannot however close it, without proposing two or three queries, which they who are interested may consider at their leisure.

1. Whether in meetings where extempore prayer is used, the gesture and behaviour of the congregation, during the prayers, be different from that during the sermon?

2. Whether, to judge from appearance, for GOD only can judge the heart, they do not meet together as literally to *hear* the *prayer*, as to hear the *sermon?*

3. Whether, if hearing a prayer be praying, hearing a sermon be not preaching?

4. Whether a congregation who keep their lips close shut during the whole solemnity, can, with any propriety of speech, be said to worship GOD, except it be in dumb show?

5. Whether it be not a monstrous perversion of public, social worship, for one man to monopolize it all to himself, and not suffer his congregation to offer up one petition, or utter one response of adoration and praise to the GOD of their salvation?

Let it not be irksome, if I again call the attention of the candid reader to the benefit of a good form of prayer for public worship. By it all the above disagreeable appearances might be remedied, as far as human frailty will permit. In it the different parts of divine worship may be so intermixed, that it could not be tedious to any person who had goodness enough to consider what he was doing. Short energetic prayers, the interposition of psalms and devout hymns, the reading of lessons, the responses which would be frequently expected from the congregation, would keep attention alive, and carry devotion to its highest pitch. No one but he who has tried it can be sensible, how much the worshipping and praising of GOD, by way of response, enlivens the devotion of both minister and people. There is also great advantage in short prayers or collects, where every part tends to one point, especially where the people have the prayers before them, and are at no loss what sentence is to follow the preceding one. As the prayer is, so is their devotion, *concentered;* and its energy may be kept up without flagging, till its conclusion be sealed with a hearty, *Amen*. It is supposed that every person in the congregation is furnished with a book, and that he will attend to it, and conduct himself by the directions there laid before him. The bodily gestures will, therefore, be uniform, and such as encourage and express humility, reverence, and adoration, as the different parts of the service require. This is doing the most that can be done to ensure a proper behaviour, and an acceptable service; and if it fail, it is not the fault of the Church, which has, by providing a good liturgy, endeavored to enliven devotion and guard against impropriety of behaviour.

Should it be replied, that there is as much devotion among those who worship in the way of extempore prayer, as among those who use a liturgy—I beg to be understood as speaking of *appearance* only. Of the devotion of the heart I cannot judge. But I do flatter myself that, upon observation, there will be found greater indications of devotion in the congregations of Church people, than in those of the Presbyterians. Should this point be determined against me, I take the liberty to remark, that it may be accounted for, by the contagious nature of evil example. The irreverence which extempore prayers have introduced in Christian assemblies may have corrupted the Church people, and tainted them with the idea of going to Church literally to *hear* prayers; and to this the too little attention of some of them to the service of the Church may be owing. If they behave at church, as they see people behave where extempore prayer is used, they may think themselves irreproachable. To this we may impute the inconsiderate gazing of some, instead of attending to the service; the sitting posture of others, while prayer and supplication are made to GOD, instead of devoutly kneeling; or instead of standing up when his praises are recited. What makes me insist the more on this point is, the remark I have several times heard made by people who did not belong to the church—that they go sometimes to church, and would go oftener, but they do not like the frequent sitting down and rising up, now kneeling, and then standing. Such remarks often repeated may have an effect on weak minds, and lead them away from that pure devotion with which the service of the Church is calculated to inspire them.

5. Another objection to extempore prayer is, that it operates to the exclusion of reading the holy Scriptures in the congregations. Whether this defect be the fault of the ministers or people, or of both, I know not—whether the minister is so fond of showing his gift in prayer, that he cannot spare the time to read lessons; or whether he thinks that reading lessons would degrade his dignity, and put him on a level with a school-boy; or whether the people think they can read the Bible at home, as well as their minister can at meeting, they must answer who can: But, it always appeared odd to me, that people who affected so great a veneration for the Bible, should have so little to do with it in their public assemblies. When I was young, I was a frequent, though only an occasional attendant of their meetings; and I do declare, I never heard more of the Bible in them, than the preacher's text, and passages occasionally introduced in the prayer and sermon. Another circumstance that appeared odd to me, was to hear Presbyterians, who read no part of the Bible in public, find fault with the Church of England for not reading the whole Bible through in course, from the first of Genesis to the last of Revelation. The beam in their own eye sureiy could trouble them but little, when they had eyesight enough left to see so small a mote in the eye of another.

I am ready to acknowledge, that, upon inquiry, I have been informed that some of their ministers and congregations are so sensible of the impropriety of so palpable a deficiency, that they have endeavored to remedy it: And, that in some of the congregations a chapter is read forenoon and afternoon; and that there is a prospect that the practice will gradually prevail and become general. I bless GOD for it; and hope that the selecting of chapters will not be left to the minister, but that proper lessons will be appointed, and he obliged to attend to them.

(To be continued.)

COMMUNICATIONS.

To the Editor of the Churchman.

Although somewhat disappointed in the hope I had entertained, that as an act of *justice* to the Editor of the Church Record, you would gratify the request contained in my last communication by inserting his reply to Corrector, yet I am bound to acknowledge the courtesy to an old subscriber which prompted you to express, in your last number, some of the reasons leading you to withhold from the readers of the Churchman, the *defence* which the editor of the Record had conceived it due to his reputation to make against the *charges* of Corrector.

You may be perfectly correct, Mr. Editor, in the position assumed, that as the respondent to Corrector had not *offered* his reply to your paper, it was not incumbent on you to transfer it to your columns. As to the want of an approbation on your part of the reply itself, or a conviction that Corrector had done its author injustice—either of which impressions *would*, as you admit, have induced you to insert the reply *without* solicitation—I have but a word or two to say. There *may* be no merit whatever in the reply of the able and worthy editor of the Record, and it *may* also be that Corrector has in *no* respect done him injustice. The Church *at-large* will judge, and correctly too, as to each of these questions, and it was because of my sincere desire that a *just* judgment should be rendered in the matter at issue between the parties, that I presumed in my first communication to ask you to insert the reply to Corrector. I have certainly no right to complain that you decline the gratification of my request; nor do I possess the slightest knowledge of what the views of the Editor of the Record may be, regarding the course you have pursued. Possibly, *he* may entirely *approve* it, as being from first to last in strict conformity with usage, even between the conductors of religious papers. One object at least which led me to trouble you with my remarks you have kindly gratified, by the information given to the readers of the Churchman, that Corrector *has* been *answered*.

Will you oblige me still further by inserting my present communication in your paper without comment, or otherwise, as your inclination may dictate?

A MARYLAND CHURCHMAN.

To the Editor of the Churchman:

REV. DR. PROAL AND DOMESTIC COMMITTEE.

In the Gospel Messenger of last week, I notice that the Rev. Dr. Proal of Utica, is "out" upon the Domestic Committee of the Board of Missions in another letter, addressed to the Secretary and General Agent. The Rev. Dr. is evidently much elated with having "received from various quarters, letters approving the views contained in my (his) former communication, and thanking me (him) in the most flattering terms for having given them to the public." And he enters, con amore, in this epistle, upon the entire demolition of "the powers that be," but "without personal feeling," &c. He has fallen into some gross mistakes in his statement of the designs and acts of the committee, which need correction. I can only account for some of them, by supposing—that "gratified" as he states with the letters he has received—he was desirous of winning more thanks "in the most flattering terms," or of convincing the writers of those already received, that he was really deserving of all they had bestowed—and so "made haste" to write "without spectacles," and to make certain profound estimates of the probable expense, &c., to the committee of this plan of operations, without putting on straight his "calculation cap."

Lest he should lead himself and others into greater errors, I would call attention to the facts as I understand them, and to the instructions given him. And apprehending that the public may hesitate between us, as his is so far away from my view of the case, I will hereafter quote the very words under which he was authorized to act—if he had undertaken the service requested in the name of the committee.

The Committee of Domestic Missions, finding that not more than (if) one half of all the parishes within the United States contributed regularly, or responded at all to the general circulars of the committee addressed by their Secretary and General Agent to the parishes from time to time—and *with the view of diminishing*, if possible, and *not of increasing* the expenses of the department—determined at their meeting in February last, to adopt "a plan of operations," "chiefly in the hope that it will be effectual in drawing out contributions from parishes which have not yet, or not recently, acted." This plan was embodied in certain resolutions—which were forwarded to those whom they had selected as local correspondents. The first resolution declares, "that with the view of increasing the funds for Domestic Missions, and especially of securing contributions more generally from the parishes, it is expedient to appoint correspondents," &c.

The second resolution I will quote entire, viz:—

"2. Resolved, That the service to be requested of such correspondents, be to solicit in the name of this committee from every rector or minister of a parish, and especially of a parish which has not contributed since the fifteenth of June last, (and in case of a vacant parish, from the wardens thereof,) a contribution for Domestic Missions, to be forwarded to the treasurer before the fifteenth of May next; such solicitation to be made by letter, and also through such private intercourse as may be had: and to be accompanied by the affectionate but earnest request of the committee, that there may without fail, be afforded in every parish the opportunity of informing the members of the Church as to the operations of this department of missions, and of receiving their free will offerings for a work of the Church having so strong a claim for their sympathy, their prayers, and their pecuniary aid."

The 3d resolution directs that there be appointed one correspondent in each of the states and districts mentioned, their appointments to cease with the annual meeting of the board in June next.

"The 4th directs that a tabular statement of the amount contributed by each parish in his district, during the past four years, and the first eight months of the current year, be prepared for the use of each correspondent.

The 5th requests the correspondents to report their doings under the appointment of the committee, from time to time, as they judge expedient: and to make a final report on the 20th of May next.

The 6th "resolves," that the incidental expenses of the correspondents for postages, &c., be paid by the treasurer on the requisition of the Secretary and General Agent." (This is the entire resolution.)

The 7th appoints the several clergymen in their respective districts.

The 8th and last, resolves, "That in adopting the foregoing plan of operations for the remainder of the fiscal year, the committee regard it as an experimental mode, the value and efficiency of which are to be determined by the result."

The Secretary then concludes the letter, by adding, "In laying this plan before you, I beg to express the hope that you will, for the sake of the great end to be attained, undertake the service of a correspondent under the temporary appointment of the committee. The following is a list of the parishes," &c.

This is the substance of all that the committee have said to any correspondent, or requested of them; and all that they have done to excite the temper of any, or to abuse the forbearance, or to insult the intelligence, of "the Churchmen of these United States."

I believe, and so do others, that no Church principle is involved herein, nor is any likely to be injured or destroyed by this request of the committee. But the Rev. Dr. objects in toto to the plan. This, it was sufficient to inform the committee—and that, without the lofty tones and high sounding words with which he winds up his last communication—alike unsuited to the subject and the occasion.

And now to his estimate of the probable co and expense to the Board of this plan. I will take his own case as he supposes it, and admit that the aggregate expense of postage in writing one letter to each of twenty parishes, and receiving a reply, would not be less than $5. Also, that there are 1200 parishes in the United States; and that these "would require sixty local correspondents," who would be "authorized to draw on the funds of the committee for a gross sum of $300; providing their correspondence were confined to a single letter to each parish."

And what is the amount of postage of which he *now* complains in the extracts furnished by him and taken from the treasurer's report of the Committee of Domestic Missions for the year 1840? Why, "postages," $412 15! Which way does the difference of $112 15 between his estimate and the actual postage of last year, incline? In favor or against the plan of the committee?

And what would "the gross sum" be, if (as he asks in substance *why* they do not) the Secretary and Assistant were to address a letter to each parish in the United States, from the city of New York, and receive a reply?

I cannot state the amount accurately; but by a little calculation we can estimate what it would cost the committee to address a letter to each of the 20 parishes within the district assigned to Dr. Proal, and to receive a reply. The postage of a letter from this city to Utica, and in return, I believe, is $37\frac{1}{2}$ cents. This would be as it were the first cost to the committee in writing to Dr. Proal, and receiving his reply. He then would (if he consented to act) address a letter to each of the twenty parishes around him, at an average expense of not more than 10 cents (if as much) for each letter, and the same for a reply. The difference between the postage the committee would pay from and to New York, and that which Dr. Proal would pay from and to Utica, would be $17\frac{1}{2}$ cents on each letter. The payment of postage by him, for instance, would save $3 50 to the committee upon twenty letters and replies of our correspondent, and $210 upon the same number of letters from, and to, the sixty correspondents. And the like saving upon every occasion of writing by the correspondents to "the rectors and ministers of the parishes," (and *only* to wardens or laymen in *case* of *vacancies*,) and receiving replies.

He then *imagines*, that if each correspondent thought proper, he "*might*" make a pleasant summer excursion at the expense of at least $25 each, to the committee, making an aggregate expenditure of at least $1500! He might as well have added the expense of "champagne and oyster suppers," to be drunk and eaten during the "pleasant summer excursion," and made the sum of $3000 at once for the committee, and almost with as much propriety and plausibility as the above objection. For in the first place, the committee addressed "clergymen" only: whom they supposed, and I venture to say, still suppose, to be honest, moral, and religious men, whose hearts are interested in the work of the LORD, and who would be disposed to perform this service, (if they undertook it,) at the least, and not at the greatest possible expense to His treasury.

Next, it would be rather a short "summer excursion," and the season past before the clergy in general are prepared for it, (at least in this part of the country,) as they are "wont" also "to be engaged during this holy season," and many of the correspondents, as well as the Rev. Dr., are occupied by "the pressure of professional duties, growing out of the care of a large cure." If the Dr. will only refresh his eyes with a view of the instructions given upon this point, he will observe that the appointment of all the correspondents is "to cease with the annual meeting of the Board in June next." They are requested also to report their doings from time to time, as they shall judge expedient: and "to make a *final report on the 20th May next*."

And now as to the sweeping denunciation against the evils which the Rev. Dr. imagines will arise from this plan. "The fulminations of Jove's wrath" against its originators. "The voice of thunder" in which the "laity and clergy" are to speak, "if I have not mistaken (he says) their character," on "the continuance of a system which is regarded as an incubus on the body ecclesiastical." "The encroachments and interference." "The power and authority to create sixty archdeacons throughout the length and breadth of the Church." "The wanton interference with the rights of my diocesan and with my own independence, if any clerical brother should presume," &c.!

Truly, "furor loquendi" et "cacoethes scribendi" are running "a scrub" for the mastery, over the usually placid surface of the Rev. Dr.'s imagination! and unless he is very careful he will surely discover at the end of this unnecessary race, that "furiosus furore suo punitur."

Let me ask him again to turn to the letter of instructions or resolutions of the committee—to read them—and then to answer, after deliberation, if he still charges them with attempting, or designing to attempt, any of the gross acts above insinuated, in the quotations from his epistle? What is the front and bearing of their grave offence? They "have resolved" "to request" these correspondents "to *solicit* in the NAME of *the committee*"—of whom?—"from every rector or minister of a parish (and in case of a vacant parish, from the wardens thereof")—What? "*a contribution for Domestic Missions*"—Where to be sent? To the correspondents? "To be *forwarded to the treasurer before the fifteenth of May next*." How is this "solicitation" (grave interference with the rights of the rectors or minister of the parish!) to be made? "By letter, and also through such private intercourse as may be had." With what is this solicitation to be accompanied? "By the affectionate but earnest request of the committee, that there may without fail be afforded in every parish the opportunity of informing the members of the Church as to the operations of this department of missions, and of receiving the FREE *will offerings* for a work of the Church having so strong a claim for their sympathy, their prayers and their pecuniary aid." By whom is this "opportunity" to be afforded in every parish, and the "free will offerings" to be received, but by the rectors or ministers? If in reply to a letter written by the Rev. Dr. to a rector or minister, or (in case of a vacant parish, to the wardens,) informing him or them of his appointment and acceptance, and soliciting "in the name of the committee" a "free will offering," and that the opportunity might be afforded, &c., the rector, or minister, or wardens declined to accede to his request—where is the authority from the committee which would warrant his acting in his own way, and contrary to the wishes of the rector, &c., or justify his "addressing the lay members" of a parish in opposition to the opinion of the Rector, &c.? Is there any thing contained in the letter of instructions that conveys in the remotest degree the desire of the committee that he should dictate to, or in any way interfere with the several rectors, in the affairs of their respective parishes? And if he or any other correspondent did act thus improperly; under what clause of the several resolutions would he screen himself, and thereby throw the responsibility and the obloquy upon the committee? Have they given any assurance that they would sanction any unlawful and improper conduct in their correspondents? For all lawful acts, and for every thing done in just accordance with their instructions, I doubt not they would be willing to defend their agent—but for nothing else. And beyond this they are not bound morally or legally. When and where have the committee attempted to subvert the good order and government of the Church? to interfere with the rights or known wishes of any diocesan? or with the independence of any clerical brother? or "to dictate" "or prescribe to me," (or any other clergyman,) "my duty in any given question?"

To all or many of these questions the Rev. Dr. might answer in one of his own sentences, "but I know of no authority possessed by the committee to interfere with the regular parochial organization of the Church in this country." And then I think he may safely and correctly add, "and I know of not one instance in which they have thus interfered."

More I might say—but I will close, by asking the Rev. Dr. to explain what he means by certain portions of his communication. In one place he says, "The gentlemen of the committee are reverend and honorable men, and far be it from me to impeach their motives or their conduct." In another, "I am aware that opposition to the powers that be is an ungracious and unpopular task, and yet in the cause of my Divine Master and his holy Church, I am willing, if needs be, to follow to the stake of martyrdom." What is here intended? At whom is it aimed, and at what? I ask the Rev. Dr. to speak out, and to speak plainly; I ask it in order if possible to dispossess my mind of an unpleasant suspicion of his meaning, occasioned by the general tenor, yet vagueness of his remarks.

A FRIEND TO THE COMMITTEE.

N. B. This is written without consultation or intercourse in any way whatever with any member of the committee, or with any other person in their behalf. The writer would ask the Gospel Messenger also to insert the above, as "a friend to all parties."

For the Churchman.

HOLLAND HOUSE.

A MEMORIAL OF ADDISON.

Thou hill, whose brow the antique structures grace,
Rear'd by bold chiefs of Warwick's noble race,
Why, scene so lov'd, whene'er thy bow'r appears,
O'er my dim eyeballs glance the sudden tears?
How sweet were, once, thy prospects fresh and fair
Thy sloping walks, and unpolluted air!
How sweet the gloom beneath thy aged trees,
Thy noon-tide shadow, and thy ev'ning breeze!
His image, thy forsaken bow'rs restore;
But yet thy airy prospects charm no more;
No more, the summer in thy glooms allay'd,
Thy ev'ning breezes, and thy noon-tide shade.

Tickell's Lines on the Death of Addison.

Whoever enters London by the old Kensington road, cannot fail to observe an ancient English manor-house peeping out upon the traveller from its gentle eminence and beautiful screen of venerable trees. It is a stately object, with its picturesque appendages and accessories. A superb iron gateway, of Berlin workmanship, very old and curious, but now made to look new and dashing by the aid of gold leaf and blue paint, guards the entrance to the mansion. A noble grove of dense foliage carries the eye through a pleasant vista of lawn and ornamented grounds, until the view is terminated by a quaint and fantastic piece of architecture, being the antique mansion of Lord Holland. During the reign of King Edward the Confessor, this pleasant spot was a small portion of the manor of Kensington, and was held by Edwin, a Saxon Thane. William the Conqueror, exercising his self-delegated power of giving away lands and property that did not belong to him, bestowed it upon one of his ecclesiastical adherents, from whence it acquired the title of Abbot's Kensington. In this way it remained until it was vested in the crown at the dissolution, when Queen Elizabeth bestowed it upon Sir Walter Cope, knight, in 1599. An old manor-house of the Elizabethan or James the First's time, is indeed a curiosity. It is a combination of irregular walls and projections, of bay-windows, Italian arcades, turrets, and grotesque gables. And when Time, in his own elaborate manner, has decorated and embellished one of these choice morsels with weather-stains, ivy, or gray lichen, you may look in vain for a more interesting object of the kind. For there is history and poetry, legend and tradition, connected with every old angle and compartment of ornamental workmanship which abound in these fanciful specimens of remote times. It presents an object that the eye loves to linger upon, be it at noontide, when the rich morning sunlight spreads a glowing mass of radiance upon it, or at the twilight hour, when the failing beams of departing day cast their faint red fire upon casement and turret of antique design.

If the reader ask what we find in an old edifice of this kind to enlarge and discourse about, we reply, this ancient manor-house had associations for us beyond a mere ordinary piece of architecture—it was here Addison passed the latter years of his life, and it was here he died. And his death has furnished one of the most memorable, beautiful, and affecting instances on record, of an eminent writer illustrating, in his own person, the tranquil departure of a firm Christian—of one who did not

"*Steal inglorious to the silent grave.*"

I had promised myself much pleasure and gratification from a tour in Europe, and from no source did I expect to derive more satisfaction or enjoyment than from visiting the birth places, literary haunts, or burial places of favorite poets. That satisfaction I enjoyed greatly, not from mere idle curiosity, or love of amusement, but to treasure up themes and reflections that would in an after hour prove a source of quiet speculation upon human thought, and human genius. And we brought our votive wreath with us to cast over the grave of the poet we loved or honored. The reader doubtless will understand we mean an imaginary chaplet: we did not bring a real one, as did the ancient and classic Greeks of old. In thus paying a slight testimony or mark of respect to illustrious genius, to those who have instructed, improved, or refined their fellow men, we felt an inward source of satisfaction, akin perhaps

to a fellow countryman,* who finding no memorial to the memory of a poet he loved, paid a graceful tribute of respect to youthful virtue and talent, by erecting a tablet with a medallion, by Chantry, of Henry Kirk White, in All Saints' Church, Cambridge, at which place this interesting and gifted genius died.

Although we turn away with undisguised disgust from that sickly sentimentality—that despicable mockery—which whines and whimpers over the grave of slumbering talent; or that strange perversity of human nature which induces men to erect a mausoleum over him to whom, when living, they would have refused or withheld bread; yet when sympathy in life, or regret after death, is known to be genuine, it is honorable to human nature: for feelings of this latter kind assure us some invisible, unseen link of holy fellowship connects man with man—some secret well of human kindness constantly bubbles up—some human tie, hope, or aspiration, which we all claim in common, and of which we are common partakers, cheers and gladdens kindred minds on earth. And earth is thus consecrated, made holy and sacred, by such wafted influences from heaven. It is not then that dull earth where no bright flowers bloom—that dull earth debased or sullied by sullen selfishness—by degraded man; but a bright world of light, and sunshine, and loveliness—a world we may look upon with dignity and complacency, for there are noble forms in it, linked, we are assured, with gentle spirits and angel sympathies, with goodness and high hopes. We feel then that we are indeed but "little lower than the angels"—that God's nobility has not forsaken or passed away from this beautiful earth—and that it is not a barren wilderness.

If any writer labored to instil these noble principles into the heart by the exercise of a vigorous intellect, it was Joseph Addison. He stands foremost amongst the honored names in literature to which it is always a pleasure and satisfaction to refer. Whilst the borders of Lake Leman draw pilgrims from all lands to look at the haunts of men like Gibbon, Voltaire, or Rousseau—men whose writings are destitute of a single holy aspiration, nay, containing that which is evil, displaying the subtle depravity of deliberate immorality—the haunts and associations of a man like Addison, who honored his Maker, instructed his fellow men, and infused a correct taste into every thing he touched, should be venerated and held worthy of especial regard. I never entered Westminster Abbey without thinking of Addison, for some of the most exquisite reflections that were ever called forth from visiting that venerable and august mausoleum were penned by him. They flash instantly upon the visitor's mind, from their truth and beauty. The meditations of a Christian gentleman are eminently displayed in that composition, by judicious and proper remarks, by a refined mind, and generous sensibility, and elevated sentiment. None other but a man of chastened genius would write thus: "When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them; when I consider rival wits placed side by side, or the holy men that divided the world by their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together."

I do not know the impression this beautiful extract may have made upon the mind of the reader, but as I have recalled it whilst standing over the dust of the writer in Henry VII.'s Chapel, with the pealing anthem sounding through the fretted aisle of that old abbey, I have thought that the spirit of Addison seemed to hover around me, and to whisper or breathe out in gentle murmurs those hymns and praises to the Deity which have long been the consecrated poetry of the Church. We have often heard it remarked, that the genius of Addison was only distinguished for an equable softness and smooth beauty of language: but let the reader peruse three of his beautiful lyrics, his "Hymn on Gratitude," "Hymn on Providence," and another from "Psalm xix.," and he may look in vain for three more fervid, impassioned, or elevating productions in the English language. Like many other beautiful things in life, we have grown familiar with them, and then fancy, because the freshness and novelty of the composition has departed, its excellence has faded also. We are no longer astonished or startled with its household memory, and we begin to grow fastidious, and praise cautiously. We want heart and soul frequently to surmount the unworthy estimate we are apt to set on things, merely because they are old; and that is frequently the only reason we can assign for our altered taste. And in this flippant way do some persons undertake to underrate Addison. Dr. Johnson very justly remarks, "Addison is now despised by some who perhaps would never have seen his defects, but by the lights which he afforded them."

I was pleased with the situation of Addison's monument in Poet's Corner, Westminster Abbey, and thought it reflected the highest honor upon those who placed it there. For it is not only a monument of an eminent man in literature, but it is a monument to virtue, to piety, and other Christian graces which adorn and dignify human nature, proving to us that the alliance of lofty intellect with purity of heart may frequently be found united in the same person. I do not wish to be understood as saying, that all these graces were represented in the person of Addison: far from it; yet in his walk through life, (and that an honored one,) he was an instructor even unto the end; for when he retired from the honorable station he held under government, he alleviated the pangs of sickness by completing his celebrated "Treatise on the Christian Religion." His monument was not erected until many years after his death, namely, in 1809, for he died in 1719. It consists of a marble statue of the celebrated essayist, standing upon a circular pedestal, upon which are figures of the nine muses in bas-relief. The inscription is in Latin, and is thus translated: "Whoever thou art, venerate the memory of Joseph Addison, in whom Christian faith, virtue, and good morals, found a continual patron; whose genius was shown in verse, and every exquisite kind of writing; who gave to posterity the best example of pure language, and the best rules for living well, which remain and ever will remain sacred; whose weight of argument was tempered with wit, and accurate judgment with politeness; so that he encouraged the good and reformed the improvident, tamed the wicked, and in some degree made them in love with virtue. He was born in the year 1672, and his fortune being increased gradually, arrived at length to public honors. Died in the forty-eighth year of his age, the honor and delight of the British nation."

Few men have left behind them stronger evidences of a desire to turn talent to a useful account, and it is done withal in such a pleasing, unobtrusive manner, that the reader is imperceptibly enabled, by the playful humor of the writer, to discover a moral, and gain instruction, when he only looked for amusement. It was ever the delight of Addison "to hold, as 'twere, the mirror up to nature; to show virtue her own image; and the very age and body of the time, his form and pressure." And no where can we find the "very age and body of the time" so well depicted—the times of Queen Anne so well preserved—as in the pages of the Spectator.

Whilst wandering, erratic, or perverted genius calls forth the applause of men merely because it dazzles or bewilders with its unnatural flights, its meteoric flashes of a diseased mind and imagination—let the intelligent and discriminating select the calm, pure, and natural delineators of their species, whose pictures are worthy and suitable to the sober and chastened affections and study of sound thinking men. But it is hardly necessary to insist upon the claim or regard authors are entitled to who have painted nature best, or shown us truth as she is; they merit the good opinion of the reader; and the universal estimation of Addison by all refined classes of readers, is a convincing proof that common sense and a right understanding are the true basis of all eminence in ethics and literature. And the writer who aims at instructing or improving his fellow men, should neglect none of the ornaments of thought or diction by which the taste of the vitiated may be reformed or corrected. Addison's fine scholarship, joined with an exuberant fancy, yet corrected and subdued by an innate perception of true taste, enabled him to accomplish his happiest works—whether it was a learned dissertation on ancient medals, or a playful sketch of Sir Roger De Coverly.

How happily his imaginary and fancy portraits or scenes fix themselves in the mind of the reader, all must acknowledge; for no one who has perused his writings, will fail to be constantly reminded as he travels over England, of his beautiful picture of a rural church and congregation on a quiet Sunday. The church he describes may have been the identical one of which his father was rector, in the rural district where Addison was born, and where his earliest impressions most probably took their peculiar turn. But I have repeatedly seen one of these lovely moral pictures—a country church, standing modestly among its venerable yew trees—its ancient gray stone tower overrun with mantling ivy—a hallowed pile, consecrating the little grassy graveyard over which it presided, and the village where it nestled. But my eyes never rested upon its crumbling walls without being reminded instantly of Addison's faithful picture of a country church. And I have stood within the graveyard of one of these ancient fanes on a calm Sunday morning, and looked at the villagers as they came walking quietly down the shady avenues of aged trees towards the church porch, when the belfry chimes invited them in; old age, blooming infancy, and buoyant youth, all entering the holy edifice in Sunday garb, where oaken carvings or sculptured stone were scattered about the "lengthened aisle," from whence the eye glanced at mouldering trophies and ancient banners. And now you instantly think of the observation of Addison: "I am always well pleased with a country Sunday, and think, if keeping holy the Seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilizing of mankind." You feel as if you were gazing upon a similar congregation to that which was wont to interest the spectator of yore. You have beheld something you will remember. The dresses are not quite so ancient, it is true, as those worn in the days of Queen Anne, but the congregation look quite as interesting as they did then—they do not seem to have altered much from their forefathers—you are surprised at the general resemblance—reader, you are indeed contemplating a choice picture of Addison! D.

* Mr. Francis Root, of Boston, of whom Dr. Southey makes honorable mention in his interesting Life of Henry Kirk White.

For the Churchman.

Mr. Editor,—There are principles and tendencies in the discreditable position which the Bishop of Ohio has suffered himself to assume, that ought not to pass unobserved. His public rebuke of the bishop of this diocese, of which the Church Record has now become a co-organ with the Episcopal Recorder, savors not a little of a craving for something not very remote from archiepiscopal prerogative; while the grave style of solemn official admonition which he adopts towards yourself—to say nothing of the indications of personal temper contained in the terms which he has selected—hardly comports with the true spirit and intent of that wholesome ancient catholic rule, incorporated into our special canonical enactments, which would restrict a bishop from all episcopal interference beyond his proper jurisdiction. While writing this, I am reminded of a circumstance which occurred some time since, communicated to me from a responsible source. I allude to the fact of a bishop, known to sympathize with the bishop of Ohio in his theological and ecclesiastical views, in travelling through a brother's diocese, and in officiating in one of its churches, having administered rebuke to the rector thereof, in presence of several of his vestry and congregation, for alleged official irregularities. Such indications of a tendency to a stretching of episcopal prerogative, deserve the serious consideration of all who are anxious for the preservation of the integrity and purity of our ecclesiastical system.

WATCH.

For the Churchman.

BOARD OF MISSIONS.

Mr. Editor,—The author of the very able and interesting article in the last number of the New York Review, entitled "The Church in England and America Compared," gives to our Board of Missions, or rather to the General Convention which organized it, more credit than is due. He represents the Board as constituted on the principle of being composed of the three orders of Bishops, Clergy, and Laity, with the right secured to each of a vote by *orders* in its proceedings. This is a mistake. The Bishops are indeed members, and chief officers, of the Board; but they have no distinct vote in its proceedings; nor is, indeed, the presence of any of them necessary to a meeting. The other members chosen by the General Convention, are thirty in number, and may all be, for aught that the constitution says, either clergymen or laymen. The only security for having clergymen in the Board, is the requisition that the Board shall appoint two committees consisting each of four clergymen and four laymen, who thus become, *ex officio*, members of the Board. Any ten members of the Board, *who may be all laymen*, are competent to the transaction of its business. Each committee, too, may be fully organized for business without the presence of either bishop or clergyman.

Thus it appears that our Board of Missions is not constituted on the wholesome principle introduced into our ecclesiastical organization, of the necessary union in constitutional acts of the three orders of Bishops, Clergy, and Laity.

Strenuous efforts, it is well remembered, were made, in the General Convention of 1835, by which the Board was instituted, to have it otherwise, but different counsels prevailed.

BALANCE.

For the Churchman.

A WARNING TO VESTRIES.

"Blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem."—*Jeremiah.*

Mr. Editor,—The call which has just been made upon us to aid a church injured by fire in the diocese of Michigan, should come as a monitor to the temporal guardians of every parish. "The words of the wise," saith Solomon, "are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." "By these," from our bishop, let vestries "be admonished," as well as by the *cry* and *sign* from the north. Referring to the destruction by fire of the churches of the Ascension, and St. Luke's, Catskill, in his address to the convention in 1839, our bishop observes: "These buildings, I am happy to say, were all insured—a security against loss which it were reckless improvidence for any vestry to neglect—so reckless, indeed, as to be in itself sufficient greatly to weaken, if not entirely to destroy, reasonable claim to aid in the rebuilding of a burnt edifice."

AN INSURED CHURCH.

THE CHURCHMAN.

SATURDAY, APRIL 17, 1841.

From the Episcopal Recorder.

BISHOP M'ILVAINE TO THE EDITOR OF THE CHURCHMAN.

Sir,—In my former letter concerning your courteous treatment of my work on Oxford Divinity, I was engaged chiefly with your manner and spirit, and your accusation of "*almost heresy*;" I now proceed to other matters. You accuse me of "*a perversion of historical truth*, and of thus *adopting and strengthening one of the most virulent and groundless errors* by which the minds of Protestants have been prejudiced against the Church." And this perversion and error consists, you say, in my having "*distinctly asserted*," that Bishop Bull "*became the vigorous champion of the peculiar views of Grotius*." Afterwards you make me say that Bull was "the *disciple*," as well as the champion of Grotius, in the matter of justification. Then you go to prove that Bull differed from Grotius in some important points. And no doubt this would be a very conclusive way of showing the romance of my assertion, *had I made it*. But unfortunately for your argument, I said no such thing. It is you that have *perverted*. My assertion is, that the views of Grotius, after having lacked no favor in Laud and Sheldon, found "IN THE MAIN a most learned and vigorous champion in that truly excellent prelate, Bishop Bull." Now that important guard "*in the main*" you have chosen to say nothing about. I do not say that Bull agreed with Grotius in *all* his views, or that he did not consider himself as differing from him in many respects. I do not call Bull "*a disciple*" of Grotius. He may have even supposed his own views to have been never espoused before since the apostles, or that they were first revived by Laud and Sheldon, and yet it may be perfectly true, as I assert, that the views maintained by Grotius were also espoused "*in the main*" by Bull. You adduce passages from Bull, in which he states himself to have differed widely from Grotius. I have before me Bull's Latin works, and the works of Grotius, and could furnish you with more passages to the same effect. But to what effect? Because these authors differ in some things, does it follow that they do not agree "*in the main?*" Suppose I should say that the editor of the Churchman is "*in the main*" such a divine as the Oxford tractarians, and suppose a person should object, and say, no—it cannot be; you do the Oxford divines great dishonor, for they are well reputed for a *Christian courtesy and gentlemanly demeanor* towards those who differ from them, especially towards bishops; and the editor of the Churchman is their very antipode in this respect. Now, whatever I might think of the premises, I should still maintain that the editor might be like them "*in the main*." The editor of the Churchman stoutly contends that he does not differ from the doctrines of the Articles and Homilies of the Church, as to justification, &c., and yet it may be painfully manifest to others that he does differ from that doctrine, to say the very least, "*in the main*." So might Bishop Bull contend that he widely differed from Grotius in some things, and yet it may be very manifest to many, that the two agreed "*in the main*." Grotius held that justification consists in *making the sinner clean*. The first verse of Rom. v., "Being justified by faith," &c., he interprets, "*mundati a peccatis per fidem*," being cleansed from sin by faith.

In his Prolegomena to the epistles, he states this doctrine at large. You bring up a passage of Bishop Bull in which he contends against Grotius, in support of the *forensic* use of the *word* justify in the New Testament, and thus you think to prove that he did not agree with Grotius "*in the main*," that is, did not teach justification by a righteousness *within us*. But the same mode of argument would prove that even Mr. Newman does not teach justification by a righteousness within us. No man can assert more than he does, that the *name* justify in the Scriptures is *judicial*; and no man more than he that the *thing* justification is *moral* or *effective*. "The sense of the *term*, (he says,) is *counting* righteous, and the sense of the *thing* is *making* righteous." (Lect. on Justif. p. 70.)

"But one passage, says Mr. N., can be adduced where the word justification is used for making righteous, and there the reading is doubtful." (P. 75.) I know of no surer way of showing how the views of Bull and Grotius agree "*in the main*" than by showing that Newman adopts *both*, and sometimes expresses himself in the way of the one, sometimes of the other. "Things equal to the same thing are equal to one another." That Grotius held justification to consist in the *making* of a sinner righteous, in other words, to be *moral* and not *judicial*, I need not show.

And precisely so does Mr. Newman speak, in places without number, for example: "If God *count* righteous, it is by *making* righteous; if he justifies, it is by renewing." (Lect. p. 36.) And therefore Mr. N. says that *renewal* and *justification* "are really *one*," (p. 42.) Now for Bishop Bull. He most strenuously denied that the righteousness of *Christ* is imputed for justification, and contended that it is our faith that is so imputed, (Examen. xi. § 2.) And this faith is imputed not as the *instrument* merely of justification, as the faith of Bartemeus is said to have opened his eyes, *because it brought him to Christ*, but as it is "*the complex of all Christian virtues*." "The faith, (says Bull,) to which so many and great things are ascribed in the New Testament, is not to be taken for a single and simple virtue; it comprehends in its circuit all the works of Christian piety." (Harmonia, Dissertatio Prior. c. II. § 10.) So then all the works of piety, as well as faith, are imputed for justification; and therefore "that we obtain the favor of God and remission of sins by good works, especially by acts of repentance," Grabe, the annotator on the text of Bull, considers him to have fully proved. (Annot. c. II. § 1.) And Bull says, "Good works are not the cause of faith, but of the life of faith, that is, they render faith available to the justification of man, which, of itself, and without works, it could not be." (Harm. Diss. Post. c. II. § 7.) Again, "The works which Paul excludes from justification are not *all* works whatever, but only those of a certain kind." (VI. § 1.) Again, "I affirm that justification in the Scriptures is not ascribed to faith only, but to other virtues also; nay, to other virtues oftener than to faith." (Resp. ad. Animad. IX. § 1.)

[*See the conclusion, on the last page.*]

REMARKS.—The correspondent of the Episcopal Recorder has shifted from Bishop M'Ilvaine's original ground.

"My assertion is," he says, "that the views of Grotius, after having lacked no favor in Laud and Sheldon, found IN THE MAIN a most learned and vigorous champion in that truly excellent prelate, Bishop Bull." He disclaims having represented Bishop Bull as a disciple of Grotius, and says that "Bishop Bull may have even supposed his own views to have been never espoused before since the apostles."

Such, however, was not the original assertion of Bishop M'Ilvaine, who spoke of a "lamentable change in the doctrinal character of the divines of the Church of England," which "must be considered as having received *one of its earliest impulses* from that learned foreigner, Hugo Grotius;" and added, that "*the peculiar views of that author* [Grotius] on justification lacked no favor in Archbishop Laud;" and that "they were rescued from the disgrace of being associated with the rapidly growing irreligion of that age, by finding in the main a most learned and vigorous champion in that truly excellent prelate, Bishop Bull."

The discrepancy of the two assertions will be obvious to every candid reader. In the one case Bishop Bull may have come at his views independently of Grotius, and have obtained them by an impartial study of the Scriptures, the Fathers, and the formularies of his own Church; and the views themselves may have been pious and salutary in their tendency. In the other case he is not only recreant to his own Church, but receives an "impulse" from Grotius, and adopts and becomes the vigorous champion of his "peculiar views;" and these views may be so far from being pious and salutary in their tendency as to be dissociated from irreligion mainly by his own personal piety. Surely the assertions are widely different.

The fact then, that the correspondent of the Recorder has attempted to fortify a different assertion from that which we impugned, might justly excuse us from any further attention to his remarks. But as his second position bears some affinity with his first, we are willing to consider it.

In the first place, the correspondent of the Recorder prints in capitals the words, "IN THE MAIN," and charges us with perverting his meaning, because we paid no attention to that "important guard." But this on our part was ignorance or dulness, and not intentional perversion. We took the phrase *in the main* to qualify the words which they immediately precede, and not words from which they are separated by a considerable interval: we did not see that the sense was "these peculiar views, in the main, found," &c.; but thought the meaning to be that the peculiar views found a champion who was, in the main, learned and vigorous.

It would seem, however, as if attention had been called to the saving clause, merely to convict us of a blunder in parsing, and not to benefit Bishop M'Ilvaine. For after having magnified his "important guard," *viz., in the main*, so much as to repeat it no less than twelve times in capitals or italics, the correspondent of the Recorder finally arrives at the following conclusion:

"Thus then, it appears that in every thing but the judicial sense of the *word* justify, both agreeing that the thing in justification is the making a person righteous; in every thing else Bishop Bull considers Grotius to be well deserving concerning the truth in his views of justification."

So then, after having abandoned his first assertion, and having had all the benefit of the "important guard" for the second, Bishop M'Ilvaine would still represent Bishop Bull and Grotius as differing only in a word, out of which they contrive to bring the same thing, i. e., as not differing at all.

Whether this representation be fact or fancy, the quotations which we made from Bishop Bull censuring the views of Grotius, on three points, two of capital importance, and a third charged by Bull with a Socinian tendency, will enable the reader to judge. For ourselves, we incline to the opinion that the assertion even in this new and greatly mitigated form, is fancy.

To give our reasons at large for not acceding to the arguments of the correspondent of the Recorder, would be to enter "into that long nauseous dispute about justification;"* a controversy from which, notwithstanding the gauntlet that has been thrown down, we have endeavored and shall endeavor (in our editorial columns) carefully to abstain; partly out of deference to the excellent advice of the House of Bishops, and partly because we have learned from experience that the advocates of Truth stand a poor chance when the voice of reason and Scripture can be so easily drowned by appeals to prejudice and passion, and unfair reproaches of Popery and Socinianism.

There is one argument, however, on which the correspondent of the Recorder lays the greatest stress, to which we may advert without entering into the doctrinal discussion. "I know of no surer way," he says, "of showing how the views of Bull and Grotius agree '*in the main*,' than by showing that Newman adopts *both*, and sometimes expresses himself in the way of the one, sometimes of the other. 'Things equal to the same thing are equal to one another.'"

Dismissing the "important guard," (proved by himself to be useless,) and accepting the closer alternative indicated by the mathematical axiom, we remark that the argument of the Recorder's correspondent is a knot of numerous mistakes and fallacies. 1. Until our quotations are falsified, or our premises overthrown, the argument may be truly and more properly inverted: thus, Bishop Bull and Grotius have been proved to be at variance, and therefore Mr. Newman cannot be the adequate representative of both. 2. Mr. Newman is *not* in agreement with Bishop Bull on the distinctive point of his (Mr. Newman's) theory. 3. Mr. Newman does not pretend that Bishop Bull is confessedly with him in his distinctive view, though he argues ingeniously to show that he is so virtually, and by implication. 4. The point on which Mr. Newman has gone beyond Bishop Bull, is precisely that which enables him to say that "the sense of the *term*, is *counting* righteous, and the sense of the *thing* is *making* righteous." 5. Mr. Newman's claim to be in agreement with Bishop Bull, as far as he makes it, only shows that he has had the sagacity to avail himself of Bishop Bull's authority in order to maintain a further point to which Bishop Bull was never committed. 6. Even if Mr. Newman had professed to be in entire agreement with Bishop Bull, it might only have proved either that he had not comprehended Bishop Bull's theory, or that he was one of that description of writers who, to gain a party end, are willing to charge on Bishop Bull a principle which he has never adopted.† 7. Mr. Newman and Grotius—but we must stop: else our list might fill a column, or reach, we had almost said, from here to Gambier.

As to the quotation to which the correspondent of the Recorder refers from Bishop Bull himself, (by the by, we thank him for his correction of our translation, and promise him that every other *straight forward* correction of our errors shall be as thankfully acknowledged and faithfully reported to our readers,) it is only necessary to remark, that the exception made in it is fundamental: and that the language there used by Bishop Bull, is to be qualified, (as we have shown,) by other passages in his own works.

On the whole, we see no reason to modify in the least our first assertion, whatever may be thought of the language in which it was couched. It would be perfectly fair for Bishop M'Ilvaine, or any other person, to argue against Bishop Bull's views, by endeavoring to show that they agree with Bellarmine or Grotius, with Romanists or Socinians. But it is not fair, at least so we think, for a theological disputant to assume the truth of his own conclusion, and represent it as matter of historical verity. It is not fair for any man, and especially a controversialist, to spread before the public the grave statement, that Bishop Bull, yielding to an "impulse" from without, lamentably swerved from the doctrines of his own Church, and became the champion of the "peculiar views" of a foreign and Socinianizing divine; because the declarations of Bishop Bull himself, the testimony of his friend and biographer, Nelson, and the belief of hundreds of others who have followed in their steps, all go to show that the statement, considered as an historical representation, is destitute of foundation in fact. Such a statement would be bad enough in compilations of the history of opinions, (where, unhappily, we are too often doomed to find such things,) written by men who know little or nothing of theology; but in the preface to a confessedly controversial or theological work, as we understand Bishop M'Ilvaine's to be, it must give, we fear, a bias to the minds of readers unfavorable to the discovery of truth. At all events, the statement is injurious to the Church, and calculated to bring odium on the large portion of her clergy, who are willing to be thought in agreement with Bishop Bull on the subject of justification, by insinuating and strengthening the impression that they do not *preach the Gospel*.

And now a few words as to the style, or, as those who claim the gift of discerning spirits are pleased to say, the "spirit" of our article of February 27.

By Bishop M'Ilvaine no explanation will be expected, and to him none is offered. He knows the eagerness with which he sprang upon us, when he saw us, as he fancied, liable to become his prey; he knows the magisterial tone of his letters to us, to which he has been himself the first to make public allusion: he knows also of his portentous hints of "discipline," and new "regulations;" (no *ex post facto* laws, we hope;) and since he has chosen this mode of redressing his fancied wrongs, and rejected the peaceful, respectful, and conciliatory offers which we have made him, he cannot be surprised that we should leave him to "go forward" in the way on which he has entered, and wish him joy of the end of it.

To others we may say, that the tone assumed in the article headed "Romance of Gambier," was not intended to express "contempt;" nor "ridicule" either, if this be understood to imply contempt. The word "romance" was meant to bear on the character of the statement to which it was applied, and not on the motives or intention of its author; and was chosen in order to give that statement a mark which would catch the attention of readers and stick in their memory. The connection in which the word "incompetence" is used, shows in the strongest language, that it was the very *ultra* ground which Bishop M'Ilvaine had taken in his charge on justification, which rendered him, in our judgment, (as it would have rendered any man, however able or learned,) incompetent to point out the errors, if any there be, in the writings of the Oxford divines, to the satisfaction of calm and sober Protestants. The stroke at Whitfield, Wesley, Newton, Scott, and Simeon, was not aimed at them, (for whom we cherish a sincere, though not unqualified respect,) but at the disposition so often manifested to claim for them and theirs all the piety on earth. "Perversion of historical truth," is an expression that is often applied to the inaccurate statements of partisan writers; and applied, as it was by us, to such a *statement*, cannot without an uncharitable misconstruction of motives, be supposed to imply a doubt of the personal piety and intentional veracity of its *author*. "Almost heretical" is sufficiently explained and limited in our first notice of the Charge; and in its application to the point, and the only point, to which it was meant to be applied, is Bishop Bull's term, and not ours. But lastly, and mainly:

As to bishops. We hold that the published works of a bishop are as fair objects of review, criticism, and censure, as those of any other man. We desire to cherish, and in all proper ways to show, a respect for the episcopal office, and deference for episcopal authority; but we know of no peculiar pre-eminence to be accorded to episcopal authorship. Without any diminution of the spirit of filial obedience to our bishops, we should not hesitate to say that the works of Bishop Hoadley are imbued with Socinianism, and that Bishop Burnet's History of his Own Times partakes much of "religious chatterism;" and while we may without disrespect to office, speak thus roundly of the literary remains of our right reverend ancestors, it were surely ungenerous for any one of their episcopal successors in authorship to lift himself above the contemporary press, on the plea that "a living" bishop at Gambier "is better than a dead lion" at Lambeth. Indeed, we have never supposed that any of our right rev. fathers had the least wish to bolster up his character as an author by his dignity as a bishop; and it is because we have imputed no such wish to Bishop M'Ilvaine, but have supposed him to have nerve and nobleness enough to regard our freedom as the "harmless" thing which he has most justly described it to be, that we have not hesitated to use it. Most surely, if we had thought otherwise we should have been careful not to give offence; we should have handled every scrap that fell from his pen with all the tenderness that a lady would handle a lily; nor have essayed to blow off its pollen, to cut out its stamina, or to move a petal from its place, without using the utmost gravity and delicacy in the operation.

The charge of "discourtesy," might make one think that its author had forgotten who it was that borrowed his metaphor from the shambles, and attempted to forestal the judgment of the Church in regard to some of her wisest and holiest sons by the cries of "tainted meat," and "putrid to the bone." On the charge of unchristian temper, we shall not dwell for a *moment*; but acknowledging our many deficiencies, shall invoke the divine grace to restrain us from ever again writing an article, however innocent in itself, which shall give occasion to two *such* letters as those which the Episcopal Recorder has published under the signature of "C. P. M'ILVAINE."‡

However freely we may have spoken of Bishop M'Ilvaine as an author, or of any of his published works, we have said nothing that could be construed into an imputation on his personal character. We have known him long, and esteemed him highly as a man and a Christian, a pastor and a bishop; and are thankful for all the good, (and it is not a little,) which through his labors has accrued to the Church. One thing, indeed, we regret in him; and that is, the obliquity of vision which leads him to look for the marks of renovation rather in "tastes, and views, and sympathies," than in good temper and obedience to the Gospel; and to regard the man as "unconverted" who does not confess the force of his logic. But this is the fault of his peculiar views, and not of himself: our dislike of these views we have no wish to conceal, but we should be extremely sorry if there were mingled with it any unkind or unchristian feelings towards his person. Certainly, we are conscious of none such; and have only to regret, that the tone which he has thought fit to assume, has made it proper for us to offer this explanation to our readers, and not, as we should have preferred, directly to himself.

* "I shall not at present engage in that long nauseous dispute about justification, but shall rather offer such a remark as may quickly put an end to it. I consider, therefore, that without all question our justification in this life must proceed by the very same measures that it will do at the last day, when we shall publicly receive it from the mouth of our Judge. But then, I think, the great question will be how we have *lived*, and what we have *done* in the body, whether good or bad; and as we shall be able to answer to this question, so we shall be either finally *justified* or *condemned*. He therefore preaches CHRIST best, that insists most on the necessity of obedience to his commands; and he makes the best *Christians* that makes the best *men*; and then is the *Gospel* most truly represented, when it is so set forth as to be an establishment of the *Law*." *Norris of Bemerton.*

† Mr. Newman, without hesitation or concealment, represents inherent righteousness as the *formal* (essential) *cause* of justification; and hence, while he takes the *word* justify to mean *accounting* just, he consistently says that the *thing* is *making* just. Bishop Bull, on the other hand, has no where admitted that inherent righteousness is the formal cause of justification, but is content to represent a living faith as the indispensable *state* or *condition*, (or as it is sometimes expressed, the *causa sine qua non*,) without which justification does not take effect. Nor is Mr. Newman the man to warp or force an authority for the sake of gaining a cause. However in the more popular parts of his works he may avail himself of the authority of Bishop Bull's name, yet in the more critical parts of it he is careful to say (*Justification, p. 404*) that a living faith is "virtually" assigned by Bishop Bull as the formal cause of justification. That is, it is so assigned by Bishop Bull, not by his own admission, but in Mr. Newman's judgment of his meaning. And still more explicitly, p. 410, he says: "Again, Bull, Taylor and others, who hold the doctrine of fides formata charitate, and Barrow, Tillotson, Wake, and a number of supporters of the same doctrine, yet do not, as far as I can discover, venture to speak of justificatio formata fide, or justification by inherent righteousness; though by calling faith, or faith and obedience, the *condition* of justification, they call it the form virtually."

In opposition to such authority as Mr. Newman, it certainly behooves us to speak, if at all, with profound distrust and respect. But after the best attention which we have been able to give to the subject, we must express the opinion, that the caution and silence of Bishop Bull and his associates in the matter referred to, are significant and worthy of imitation. The difference between representing a living faith, faith and obedience, or inherent righteousness, (all which mean the same thing,) as the necessary *state* or *condition* of being on our part, in order to our justification, and as the *form* or *essence* of our justification, appears to us to be broad and strongly marked. To say the least, a *principle* is involved, on which men may well be allowed to pause before they take sides.

Had Bishop M'Ilvaine been content to oppose the distinctive feature of Mr. Newman's theory, *he* might, as none other could, have carried with him the sympathies of *the whole Church*; and have proved Mr. Newman—we say not, to be in error, (for such a speech in us were presumption) but—to have availed himself of the names of the greatest divines of the Church, for the establishment of a principle, involving important practical consequences, to which *they* have never committed themselves. We had conjectured that Mr. Faber (whose work we have not read) had probably opposed Mr. Newman without surrendering Bishop Bull; but a correspondent of the Gambier Observer and Bishop M. himself, have clearly shown that in this we were mistaken.

That we may do no injustice, however, to Mr. Newman, it is proper to remark that he is not, strictly speaking, in agreement with the Romanists. They hold to justification by inherent righteousness *exclusively*; Mr. Newman, on the other hand, holds, that we are justified by inherent righteousness, in connexion with CHRIST's righteousness, which is contemporaneously imputed.

‡ The following extract from the former letter of Bp. M'Ilvaine not only shows a peculiar standard of "Christian courtesy," but serves also (and for this purpose it is really valuable) to illustrate the *practical operation* of a peculiar system of doctrine—a system which, by proposing *fictitious tests* of Christian character, is apt to make men, of otherwise good minds, conceit that they have the gift of the discerning of spirits—which, on a recent occasion, in a Congregational Church, has brought an eminent and most respectable family under "discipline," because some of its members ventured to join in a dance, and play on a piano; which, during the life of Bishop Hobart, moved (as we have heard) a band of organized zealots, to make the *conversion* of that prelate a theme of special prayer; which gave Mr. Nettleton, as was said, the power of judging of a man's *conversion* by his "looks;" and which has always tended (however checked, in its tendency, by the amiable character of many of its supporters) to make those who are thoroughly imbued with it, act, on a small scale, the part of popes and inquisitors.

"But why, then, am I so pained and mortified? Is it because such treatment and such opposition from you were unexpected? Alas, Dr. Seabury, I have known you too long and too well, not to know just how such truth, even what, in my view, is no other than "the glorious gospel of the blessed God," would be relished by you. I knew you would utterly despise, detest, and ridicule it, just as you have done. And I have no idea that you have expressed all you feel with regard to it. Your hatred of such truth is, I have no doubt, even much greater than you have expressed. I say it feelingly and solemnly, for I know the awfulness of such a state of mind. And, if I supposed you would deny it, were it not that I suppose you wish to be considered as in that state of mind, I would not thus lay it to your charge. But as long as I thus understand the views and tastes which you avow, let me tell you seriously, not in the spirit of severity, that until there there shall be reason to suppose that God has wrought a great, and what I should call a very blessed change, in your views and tastes and sympathies; when I shall publish any thing distinctive concerning the great matters of the Gospel, especially, as to *what a poor sinner must do to be saved*, I shall feel much more confident that I speak "*the truth as it is in Jesus*," if I find you, loathing it, as you do my charge, than if I shall find you praising it."

SCENES IN A VESTRY; *being an account of the late controversy in the South Parish Congregational Church in Augusta.* Reported by D. C. WESTON, Esq. Augusta: William R. Smith & Co, Printers. 1841.

We had hoped to be able to give this week an analysis of this very curious and extraordinary book. For the present we can only say, that Judge WESTON, a man of eminence and great moral worth in the state of Maine, has had the misfortune to be annoyed by a series of petty ecclesiastical persecutions, because his wife, a communicant and woman of devoted and exemplary piety, and other members of his family, chose to allow music and dancing in their house, in violation of the wishes of the minister and deacons of the Congregational Society of the place in which they reside. The character and standing of the Reporter, and assurances which we have received from a private source, satisfy us of the substantial accuracy of the Report; and this being assumed, there are no words too strong, to

express the indignant reprobation which every honest mind must feel at the hypocrisy, meanness, and vulgar brutality which the "Scenes in a Vestry" disclose. We thought we knew the worst of the practical operation of the peculiar system of doctrine under which the Congregational churches of New England have groaned, and of the wretched ecclesiastical regimen which has served to nurture and augment—what no regimen can effectually extirpate—the unholy tempers which it begets. But it seems we had much to learn. We have not done with the book, by a great deal, though we can say no more at present.

Bishop Onderdonk requests us to state, that as the President of the United States has recommended the observance of Friday the fourteenth day of May next as a Day of Fasting and Prayer, in consequence of the death of the late President, the recommendation for similar observance in the Diocese of New York, of Friday, April 23d, is thereby, agreeably to the terms thereof, superseded; and the service appointed for the latter, will be performed, in this Diocese, on the said fourteenth day of May.

CHRISTIAN EDUCATION.

The Right Reverend Bishop Otey, of Tennessee, has arrived in this city on a journey through the Eastern portion of the country, undertaken mainly with the view of pleading there, the cause of Christian education in the West. He is expected to preach on the subject in St. George's Church, to morrow morning, 18th inst., on occasion of an ordination to be there held by the Bishop of this Diocese.

"THE LOOKING GLASS FOR THE MIND" is a reprint by D. Appleton & Co., 200 Broadway, of an old and as yet unrivalled favorite with children. It is handsomely printed and ornamented with cuts, and would receive from us warm commendation if it were not too well known to need it.

H. & S. RAYNOR.—We lately acknowledged the receipt of a handsome copy of the Book of Common Prayer, from H. & S. Raynor. It is from *new* stereotyped plates, in single columns, on superfine paper, with appropriate embellishments. The publishers have sent us a list of errors in other copies which have been corrected in theirs. They believe their new edition to be more correct than any American edition extant: and as in this and other respects they have spared no pains to render it worthy of the patronage of the clergy and laity of the Church, we hope they will receive the patronage which they have so honestly aimed to deserve.

LETTERS ON THE MISSIONARY ORGANIZATION OF THE PROTESTANT EPISCOPAL CHURCH. *Addressed to the Right Rev.* B. T. ONDERDONK, D D, &c. By a Presbyter.

An able pamphlet, which will doubtless attract the attention which it deserves; better, however, as it seems to us, at demolition than reconstruction.

"The Sunday School Teacher's Companion," is the title of a compilation of extracts on the duty, &c. of Sunday School teachers, from J. Morrison, J. A James, Bishop Doane, the Family Visiter, the American Sunday School Teacher's Magazine, the London do, &c.

"Matthew and Francis Preston, or the Benefit of Scriptural Instruction illustrated in the case of two beloved sons," is number 2215 of the publications of the General Protestant Episcopal Sunday School Union.

At a special meeting of the Standing Committee of the Diocese of New York, held on the 8th inst., the Rev. *George W. Fash, Benjamin S. Huntington, Jesse A Spencer, and Albert D. Traver*, Deacons, were recommended to the Bishop for *Priests' Orders* Mr. *Donald Fraser*, an accredited Minister of the Methodist denomination in England and Canada, was in like manner recommended for *Deacons' Orders*, and Mr. *Robert Shaw Howland*, to be received as a *Candidate for Orders*.

NEW AGENT FOR THE CHURCHMAN.

Mr. A. A. Van Voorst, Schenectady, N. Y.

☞ Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, postponed, in consequence of unfavorable weather, from the first Sunday in the month, will be delivered in Christ Church to-morrow evening, 18th inst. Service to begin at half past 7 o'clock.

☞ In consequence of the loss of a day in the business of the office and of the insertion of the Form of Prayer, &c. by the Bishop, we have been obliged to omit this week the acknowledgments of the Foreign and Domestic Committees. The sum total acknowledged for the Domestic is $1167 81; and for the Foreign, $951 78.

TO CORRESPONDENTS.

"B," and also "A Member of the Missionary Society," in our next.

"C. H," "F," and "L," are received.

Communication.

THE CHURCH AT GRANSVILLE, INDIANA.

This church was commenced about four years ago, with only some five or six Episcopalians; since that time, a good plain brick church has been erected, with a fair prospect of extensive usefulness. But in consequence of the inability of some of our largest subscribers to pay their subscriptions, we are in great trouble, and the usefulness of the missionary, of course, greatly impeded. Will not our brethren in this city, who may possess the ability, give something to a most deserving congregation, when four fifths of the whole cost of our church has been collected at home? If aid should be extended to us promptly in this time of need, our church may be saved from the disgrace of a sheriff's sale, and the missionary be enabled to return to his labors with renewed zeal and energy.

Bishop Kemper says, "I earnestly trust that the appeal of Mr. Lamon will not be in vain. Disinterestedness and a true self-sacrificing spirit have characterized his efforts. He and his people have done what they could. The kind aid of Christian friends, which is now affectionately solicited, will afford security and joy to one of the most promising stations in the diocese of Indiana."

Any contributions handed to the Rev. J. D. Carder, at the Missionary Rooms, 281 Broadway, will be thankfully received.

Mr. Lamon, the missionary at Evansville, acknowledges with gratitude the following donations to his church.

New York.—Rev. Dr. Milnor $5, Rev. Dr. Anthon $5, Rev. J. D. Carder $10, Mr. W. W. Jr. $5, Mr. B. L. Woolley $5, Cash $1, Do. $3, Mr. John P. Stagg $10, A Lady of St. Thomas' $20.

Brooklyn—Rev. Dr. Cutler $2, Mr. Henry M. Beare $5, Mr. J. A. Perry $5, Mr. E. W. Dunham $2, Mr. J. S. King $2, Mr. William Wallin 50 cts.

The Rev. Dr. Hawley, of the Episcopal Church, who closed the eyes of Gen. Harrison, said he had preached to Presidents Madison, Monroe, Adams, Jackson and Van Buren, and Gen. H. was the first who ever worshipped GOD on his knees.—*Exchange paper.*

An Episcopal Church has been organized at Troy, Bradford county, by the name of St. Paul's. Also, another at Hamburgh, Berks county.—*Banner of the Cross.*

[OFFICIAL.]

A RECOMMENDATION.

To the People of the United States

When a Christian People feel themselves to be overtaken by a great public calamity, it becomes them to humble themselves under the dispensation of Divine Providence, to recognise His righteous government over the children of men, to acknowledge His goodness in time past, as well as their own unworthiness, and to supplicate His merciful protection for the future.

The death of WILLIAM HENRY HARRISON, late President of the United States, so soon after his elevation to that high office, is a bereavement peculiarly calculated to be regarded as a heavy affliction, and to impress all minds with a sense of the uncertainty of human things, and of the dependence of nations, as well as of individuals, upon our Heavenly Parent

I have thought, therefore, that I should be acting in conformity with the general expectation and feelings of the community in recommending, as I now do, to the People of the United States, of every religious denomination, that, according to their several modes and forms of worship, they observe a day of Fasting and Prayer, by such religious services as may be suitable on the occasion; and I recommend Friday, the fourteenth day of May next, for that purpose; to the end that, on that day, we may all, with one accord, join in humble and reverential approach to HIM in whose hands we are, invoking him to inspire us with a proper spirit and temper of heart and mind under these frowns of His Providence, and still to bestow His gracious benedictions upon our government and our country.

JOHN TYLER.

WASHINGTON, April 13, 1841.

A FORM OF PRAYER, ON OCCASION OF THE DEATH OF THE PRESIDENT OF THE UNITED STATES.

Forasmuch as it hath pleased Almighty GOD, in his wise providence, to take out of this word the soul of the late President of the United States, and thereby, for the first time since we have been a people, to address to us the solemn warning, and call us to the serious reflections, which, to every true Christian mind, must result, when death severs the tie between a nation and its Chief Ruler, I have, deeply impressed with a sense of pastoral obligation to the people committed to my charge, thought it my duty to call them to give humble and reverent heed to that warning, and devoutly to engage in those reflections. The Church, indeed, in this country, is happily severed from all entangling alliance with the state; but not—her devout ministers and members will delight to feel and own—from a pious solicitude, and a continued effort, for the country's welfare, and for the best interests of its citizens; and the constant offering of prayer in their behalf to that High and Mighty Ruler of the Universe, from whom only national safety and prosperity can be derived. The Church, therefore, has a near interest—holier and more elevated by far, than any connected with principles and views of mere worldly policy—in all that relates to the commonwealth. When, then, the arm of Omnipotence strikes at the highest place in our land, removes our Chief Magistrate from before our eyes, and bears him to his great account, it behooves the Church to call her children to meditation and prayer, and pausing for a while in the midst of this world's concerns and strifes, to think solemn thoughts of GOD, of the responsibility of all orders of men to Him, of the suddenness with which they may be called to their account, and of the tota insignificance of all human plans, views, and efforts, if HE chooses to interpose.

To the end, therefore, that such solemn considerations may, by the Divine blessing, be the more deeply and permanently impressed upon the minds of the beloved clergy and laity of my diocese, I have deemed it fitting to invite them to the observance of a day of special solemnity,* and have fixed, for that purpose, on Friday, the twenty-third day of the present month of April, or such other day, if any, as may be appointed for similar observance by the civil authority. On that day I request my reverend brethren, the clergy, to celebrate Divine service in their respective churches, according to the form herein after set forth, adding such pious counsels to their flocks, with a view to their due improvement by this solemn dispensation, as to them may seem right and proper. And the good people of the diocese I exhort to repair on that day to their churches, and there reverently wait on the ministrations of their pastors, and receive their counsels and admonitions; praying in the true faith of the Gospel, that God would be pleased, for the sake of the merits of our LORD and only Saviour JESUS CHRIST, to grant His blessing on this humble effort to advance His glory, the good of His holy Church, the best interests of our country, and our individual, spiritual and eternal welfare.

BENJ. T. ONDERDONK,

Bishop of the Diocese of New York.

New York, Wednesday before Easter, April 7, 1841.

* It having been intimated to me, from a highly respectable quarter, that ill informed, or evil minded persons, might misapprehend my present views and purpose, I think it proper utterly to disavow any connection of this official act with a reference, directly or indirectly, to the political principles or claims of the late President. It is *the death of the President of the United States*, which I wish to press home to the serious consideration of my Diocese; a wish which would have prompted the same duty, whoever had been the individual concerned. Perhaps I may be excused for adding, in evidence of my not being even unconsciously swayed by party considerations, and as is well known to my more intimate friends, that I have always, from views of duty conscientiously cherished, refrained from connecting myself with any of the political parties, into which my fellow citizens are divided. Neither to the success of the one, nor the failure of the other, of the distinguished individuals who were lately before the country, for election to its Chief Magistracy, did I contribute in any degree or way whatever.

I know my reverend brethren, the clergy of the Diocese, too well, to entertain the least fear of their departing, in their observance of the recommendation now presented to them, from this principle which has governed me in adopting it. It is intended for all their people *as Christian citizens*, in entire severance from any difference of political feelings or views which may exist among them. There surely is common ground of Christianity, patriotism, and virtuous sensibility, on which they may all meet, and on which they should meet, and on which I am rejoiced to see they are meeting, in this hour of solemn visitation by the hand of GOD.

I deem it not, however, inconsistent with these remarks, to record the high satisfaction with which I witnessed the late President's noble testimony, in his Inaugural Address, to the truth and excellence of the Gospel, and with which I have heard of the Christian character of his death. Herein I will greatly rejoice, and call on all true Christian citizens to rejoice with me.

A FORM OF PRAYER,

To be used in the Diocese of New York, on occasion of the recent decease of the *President of the United States*, on Friday, the 23d day of April, 1841; or, if any other day be appointed for similar observance by the Civil Authority, then on such day.

¶ The Service shall be the stated Service of the Day, as set forth in the Book of Common Prayer, except where it is hereby otherwise appointed.

¶ Among the sentences at the beginning of Morning and Evening Prayer shall be the following:—

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. *John* xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 *Tim.* vi. 7. *Job.* i. 21.

¶ PROPER PSALMS.

Morning Prayer.—Psalms 39, 90.

Evening Prayer.—The Sixth Selection of Psalms.

¶ PROPER LESSONS.

Morning Prayer.—First Lesson. Eccl. xii.—Second Lesson. 1 Cor. xv. 20.

Evening Prayer.—First Lesson. Isaiah xxvi.—Second Lesson. 2 Cor v.

¶ Before the General Thanksgiving, at Morning and Evening Prayer, shall be said the following prayer:—

O GOD, who art the blessed and only Potentate, the King of kings, and LORD of lords, the Almighty Ruler of Nations, we, thy unworthy servants, do humbly present ourselves before thy Majesty, acknowledging our sinfulness, our dependence upon thee, our desert of thy righteous indignation, and the wisdom and justice of all thy dealings with us. Sanctify, we beseech thee, to all the people of this land, the dispensation of thy providence which has removed thy servant, who was placed in chief authority over us. Teach us to look to thee as the only source of protection and welfare to our country. Give us grace truly to repent of our sins, and in the faith and devotion of the Gospel, to serve thee the LORD our GOD; that thou, for CHRIST's sake, mayest look favorably upon us, according to thy gracious promises to a people fearing thee. Imprint on all our hearts a deep and habitual sense of the uncertainty of human life, and the strictness of the account which we must render at thy bar. And let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness all the days of our lives; that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our GOD, and in perfect charity with the world. All which we ask through JESUS CHRIST our LORD. *Amen.*

¶ Here shall be said, in behalf of the family of the late President, the Prayer "*For Persons under Affliction.*"

¶ The Collects for the day.

ALMIGHTY GOD, with whom do live the spirits of those who depart hence in the LORD; and with whom the souls of the faithful, after they are delivered from the burthen of flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through JESUS CHRIST our LORD. *Amen.*

O MERCIFUL GOD, the Father of our LORD JESUS CHRIST, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O Merciful Father, through JESUS CHRIST, our Mediator and Redeemer. *Amen.*

The Epistle. 2 Peter, iii. 10.

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.

The Gospel. St. Mark, xiii 32.

Take ye heed; watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

NOTE.—Should any other day be observed, in consequence of appointment by the Civil Authority, the Litany shall be said at Morning Service, although it be not a Litany day.

DIED,

In Linden, Maringo county, Alabama, in about the 30th year of his age, Judge ANGUS R. MORISON, after an illness of near four weeks; in which he was sustained by that "anchor of the soul, both sure and steadfast," an unwavering faith in Jesus Christ.

The writer of this is well aware, that the eulogies of an obituary notice are more frequently dictated by the first paroxysm of the grief of friends and relatives than the intrinsic merits of the deceased. But not so in this instance. Those who knew Judge Morison can bear testimony to his uncommon merits. The praises of an obituary are not demanded to portray his character in its true colors where he was known. No; the writer has been induced to offer this public tribute to his memory, only as an act of conformity to the usage of the community in which we live, and convey the sad tidings to his distant friends and relatives. Death could have had no terrors for him, even if it had met him in his moments of health. It is confidently believed that few surpassed him in the practice of the great and leading Christian duties. His piety was silent and unobtrusive. It taught him to love, and fear, and serve God, and to cultivate peace and charity with all mankind. This cannot be denied by those with whom he was acquainted. But what can be offered to his afflicted relatives? They should mourn, not as those who have no hope; let them rest assured that he is happy in another world; and let them also take comfort from the deep sympathy cherished by his acquaintances in this community. The death of such a person is like the setting of a bright sun in a clear sky. His memory still sheds a radiance over the horizon of life, and gives assurance of another and a better world.

CALENDAR.

APRIL.

18. First Sunday after Easter.
25. Second Sunday after Easter, and St. Mark the Evangelist.

MAY.

1. St. Philip and St. James, the Apostles.
2. Third Sunday after Easter.
9. Fourth Sunday after Easter.
16. Fifth Sunday after Easter, or Rogation Sunday.
17. }
18. } Rogation days.
19. }
20. THE ASCENSION OF OUR LORD JESUS CHRIST.
23. Sunday after Ascension Day.
30. WHITSUNDAY.
31. Monday in Whitsun-Week.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Easter day, April 11, in the Mission Church of the Epiphany, admitted Donald Frazer to Deacons' Orders. Morning Prayer was read by the Rev Lot Jones, Missionary at the station, (who also presented the candidate,) assisted by the Rev. Benjamin O. Peers, Editor of the General Protestant Episcopal Sunday School Union, who read the Lessons, and the Sermon preached by the Bishop.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 9, A. M. St. John's Church, *Troy*; 4 P. M. Lansingburgh, *Rensselaer county*. Tuesday, 11, Hoosick Falls. Friday, 14, Ticonderoga, *Essex county*.

Fifth Sunday after Easter, or Rogation Sunday, May 16, Glens Falls, *Warren county*. Tuesday, 18, Stillwater, *Saratoga county*. 19, Mechanicville. The Ascension of our Lord Jesus Christ, May 20, Milton. 21, Charlton. 22, West Charlton.

Sunday after Ascension, May 23, Port Jackson, *Montgomery county*. 24, Fonda. 25, Johnstown, *Fulton county*. Thursday, 27, Little Falls, *Herkimer county*. 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county*, Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady*.

Trinity Sunday, June 6, A. M. Trinity Church, *Albany*; 4 P. M. St. Luke's Chapel, West Troy, *Albany county*. 7, Lansingburgh, *Rensselaer county*, Institution. St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county*. 12, do.

First Sunday after Trinity, June 13, St. James' Church, *New York*.

Second Sunday after Trinity, June 20, Williamsburgh, *King's county*. Institution A. M., Confirmation P. M.

St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county*, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county*. Thursday, 8, St. Paul's College, College Point, *Queen's county*. 9, do.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The *Anniversary* of this Society (which was postponed last Monday evening on account of the severe storm) will be held in Christ's Church on Monday evening next, the 19th inst., at half past 7 o'clock. Several addresses will be delivered, and a collection made. The attendance of all interested is respectfully requested.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Wm S Hill, donation, $3. M U, do, $5. N W Merritt, do, $3. Mrs Fanny Cottenet, do, $1 P D, $5. Cash, $3. H Wheaton, Esq, Poughkeepsie, $10. Cash, J C, $2. Do, B S, $2. Annual subscribers $8. Total, $42.

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer,
Or at the Depository, 23 Ann-street, by
THOMAS C. Butler, Agent.

New York, April 15, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Wm S Hill, donation, $2. Mr and Mrs Clarkson, Flatbush, $4. Collection in St Luke's ch, Rev J M Forbes, Rector, $34 5. From J Lovd Breck, to constitute him a life member, $10. Cash, $2 From Theodore Keese to constitute his son G Pomeroy Keese a life member, $10 From Miss Sarah B Van Wagenen, Oxford, to constitute her a life member, $10 Annual contributors, $1. S Cambrelling, Esq, don, $10. Collection in St Mark's ch, Blanford, Mass, Rev Henry H Bates, Rector, $1 50 Total, $84 55.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, agent.
At the Depository, 28 Ann street.

New York, April 15, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From "Young Men's Auxiliary Education and Missionary Society," Charles Tomes, Esq. Treasurer, for quarterly payment to 1st instant—for Education fund, $100, and for Missionary fund, $62 50. From Church of the Ascension, New York, Rev Dr Eastburn, Rector, collection for the general disposable fund, $174 23, and in addition, $7, making $181 23. From Grace ch, New York, Rev Dr Taylor, Rector, contribution for Education fund, $100, and for Missionary fund, (in addition to $270 to that fund before acknowledged,) $100 From "a friend," N Y, indorsed in a letter, for Education fund, $5. Total amount, $548 73.

April 14, 1841. C. N. S. ROWLAND, Treas., 55 Water street

A WIDOW LADY, a communicant of the Episcopal Church, wishes a situation as Matron in a Boarding-school. Having had experience in a large and respectable institution of learning in the vicinity of this city, she is able to give ample testimonials as to character and capability.

Reference to several of the clergy of this city, will be given if required.

Address MATRON at the office of the Churchman, 111 Nassau-street.

April 17 3t—$

IRVING INSTITUTE.

An English and Classical Boarding-school for Young Gentlemen, Tarrytown, Westchester Co., N. Y.

THE Summer Term of this Institution will commence on the 1st of May next. Circulars may be had at the principal bookstores of this city. Applications addressed to the Principals by mail will receive early attention.

WM. P. LYON, A. M. }
CHAS. H. LYON, A. M. } Principals.

April 17 3t—$

REVIEWER REVIEWED,

OR Doctor Brownlee versus the Bible, versus the Catholic Church, versus the Fathers, ancient and modern, versus his own creed, versus himself. By Philalethes. A fresh supply of this valuable discussion on the intermediate state, just received, price 25 cents. By

April 17 SWORDS, STANFORD & Co.

LITERARY INTELLIGENCE.

PARENTS and Guardians are politely informed, that ladies can acquire a solid and elegant education at Mrs. Tapscott's School, 91 Walker street, near Broadway. Particular attention is paid to the manners and morals of the pupils. The amusements during the recess are on the most approved plan of physical education. Mrs. T. takes pleasure in assuring her patrons that her teachers, who have been carefully selected, are talented and faithful. Ladies are taught a neat and elegant system of writing, in a few private lessons, by Mrs. T. Small children have superior advantages preparatory to entering the higher classes.

REFERENCES:

Right Rev. Bp. Onderdonk — Rev. S. H. Price
Rev. Dr. Milnor — Rev. Mr. Maclay
Dr. W. C. Wallace — Dr. John Shanks
Dr. M. H. Burrell — Rev. S. H. Gilder
Rev. W. Adams, 69 Mercer st. — April 17—4t

C. WILKINS,

FORMERLY Organist of St. Luke's and St. Bartholomew's Churches in this city, offers his services to the congregations in New York or Brooklyn.

References, Rev J. M. Forbes, rector of St. Luke's; Rev. L P Balsh, rector of St. Bartholomew's.

Communications addressed to him at C. T. Geslain's Music store, 361 Broadway, (opposite the Carlton House,) or at his residence 9 Eighth-st. near 6th Avenue, will be attended to.

April 17 3t—$

BLUNT'S ST. PAUL. NEW EDITION.

LECTURES upon the History of St. Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt, A. M., Rector of Upper Chelsea Second American, from the Seventh London Edition. In 1 vol., 12mo.

ALSO,

Blunt's Lives of Abraham and Jacob.
" Elisha.
" Life of Christ.
" On the Articles of St. Peter.
" the Seven Churches.

JACKSON ON BAPTISM.—Baptismal Obligations; or the Duties and Responsibilities of God—parents and baptized persons. By the Rev. William M. Jackson. In 1 vol., 12mo.

Just published and for sale by
GOULD, NEWMAN & SAXTON,
91 Nassau st. cor. Fulton,

Where may be found an extensive assortment of Theological, Religious, and Miscellaneous Books,—which will be sold at the lowest prices.

April 17. 3t

PAULDING INSTITUTE.

Yonkers, 17 miles from New York.

A Classical and Commercial Boarding school for Boys, number limited to twenty. This commodious brick building was erected a year since, and has been in operation from that time. The Principal deems the best evidence he can adduce as to the merits of the establishment, is the general approbation of the parents and friends of the pupils intrusted to his charge.

The Summer Session will commence on the first of May ensuing, when a punctual attendance of the pupils is requested. Circulars at Mr. A. T. Goodrich's Bookstore, Astor House, Barclay-street; and Messrs. Gould, Newman & Saxton's, 91 Nassau, corner of Fulton-st New York. WM. MURRELL, Principal.

April 17 2t—$

JUST PUBLISHED—HISTORY ILLUSTRATED

A new and beautiful edition of a Chart of Universal History, represented under the image of the Stream of Time, and forming a visible representation of the rise and progress of all nations; the founding of countries, states, cities, towns, &c., with a chronological selection of remarkable and interesting events, important inventions and discoveries, and celebrated personages in all ages, from the creation to the present time, on the basis of the original work by Professor Strass. Revised, corrected and enlarged, with numerous American editions, and illustrative key. By S. G. Goodrich, of Boston.

This work is offered to the public, in the belief that it is a most valuable and convenient one for families and general readers, and especially for the young. It will not only serve as a Cyclopedia of History for reference, but it cannot fail of fixing history, biography, and chronology in the minds of those who frequently consult it, with all the clearness and permanency of knowledge derived from sight, the most active of our senses. Any one can understand that the seeing of a Lion, for instance, gives a more accurate idea and a more indelible image of the animal than any description can do.

This work applies the same principle to History, by presenting the story of the great family of mankind, under the image of a stream, dividing into branches as mankind divide into nations. It is the result of vast labor and research, and is not only a valuable storehouse of facts and knowledge, but it is also a beautiful and pleasing appendage to the parlor or library.

The work is engraved in the best styled of the art on two large sheets, and handsomely colored, varnished and mounted. Price $6, or handsomely bound for table consultation, in book form, $7. Published by

April 17. D. APPLETON & CO., New York.

THE SUNDAY SCHOOL TEACHER'S COMPANION.

THIS work contains extracts from James, Watson, Bishop Whittingham, Morison, Bishop Doane, Lye, Dr. Abercrombie, Irvin, Raffles, Davis, Dr. Doddridge, Bishop Onderdonk of New York, the London Sunday School Teacher's Magazine, the Family Visiter, and from the Christian Observer.

CONTENTS.

I. *On the Offices of a Sunday School Teacher.*—A Teacher of Babes—Of great Antiquity—Of great Sacredness—Of great Utility—Of great Moral Dignity—Of infinite Responsibility—Of Blessed and Glorious Reward—Its Ultimate Object—Subject to the Authority of the Church.

II. *On the Qualifications which every Sunday School Teacher should seek to possess.*—First Requisites—Personal Piety—A Knowledge of Divine Truth—Gravity—An acquaintance with the Proprieties of human conduct, founded on the Distinctions of Society—Decision of Character—Simplicity in Communicating Knowledge—A Heart deeply interested—A patient Temper.

III. *On the proper Discharge of the Duties of the Sunday School Teacher.*—A Sacred Manner—Decorum and Gravity—Humility—Dignity—Becoming Authority—Affection—Unanimity—System—Punctuality—Teach to read correctly—*Religious* Instruction—Religious *Impression and Progress*—Teach with Simplicity—Explanations of Lessons, and Conversational Instruction—Teach with Interest—Attention and Memory—Catechising—Previous Preparation—Discipline—Visiting—Perseverance—Constancy—Fervent and Habitual Prayer.

IV. *On the Duties of Sunday School Teachers to each other.*—Unanimity and reciprocal Affection—Unity of Action—No Backbiting—Kindness and Respect in Address—No Interference with the duties of each other—No Strife for the Pre eminence—An Observance of Proprieties founded on age, sex, and condition in life—Advice and Useful Information—Mutual Prayer.

V. *On the Temptations to which Sunday School Teachers are peculiarly exposed.*—Injury to their own Personal Religion—A Spirit of Pride—A Dogmatical, Authoritative, and Overbearing manner.

VI. *On the Discouragments of Sunday School Teachers*—The Conduct of the Children—The Conduct of the Parents—The Unconcern of the Senior members of the Church.

VII. *Motives to Diligence in the Work.*—The present Interests of Society—The Value of the Soul—The Indefinite Extent of the Blessing—The Shortness of Time—The Uncertainty of the Season—The Honor attending the Employment—The Approving Testimony of the Lord Jesus at the Last Day.

Addenda.—The volume also contains, Short Summary of a Teacher's Duty—the Teacher's Care—Self-examination for teachers—And Direction for Sunday School Teachers' Meetings.

The above work is printed on fine white paper, is bound in the best style of embossed muslin with gilt edges It is thus made a suitable book to be presented by the Rector of a Church, or any Christian friend to every young person on becoming a teacher in a Sunday school. And it will be generally appropriate for all Sunday school teachers, the elder as well as the junior ones; and indeed for all interested in the subject of Christian education.

Orders solicited by
ALEXANDER V. BLAKE,
No. 54 Gold street, corner of Fulton, New York.
April 17, 1841.

DEVOTIONAL LIBRARY, now in the course of publication, by D. APPLETON & CO. 200 Broadway.

This series of books will comprise, in its collection, reprints from some of the most sterling of the old English Theology. Bishop Whittingham observes, in a letter to the publishers: "I had forgotten to express my very great satisfaction at your commencement of a series of Devotional Books, lately republished in London and Oxford."

The following are already published:

Meditations on the Sacrament—Godly Meditations upon the most Holy Sacrament of the Lord's Supper, by Christopher Sutton, D. D., late Prebend of Westminster—1 vol. royal 16mo. elegantly ornamented.

Sacra Privata: the Private Meditations, Devotions and Prayers of the Right Rev. T. Wilson, D D. Lord Bishop of Sodor and Man. First complete edition—1 vol. royal 16mo. elegantly ornamented.

A Discourse concerning Prayer, and the Frequenting Daily Public Prayers. By Simon Patrick, D. D., sometime Lord Bishop of Ely. Edited by Francis E. Paget, M. A., Chaplain to the Lord Bishop of Oxford. 1 vol. royal 16mo., elegantly ornamented.

Heart's Ease; or a Remedy against all Troubles.—With a Consolatory Discourse, particularly addressed to those who have lost their friends and dear relations. By Simon Patrick, D. D., sometime Lord Bishop of Ely. 1 vol. royal 16mo. elegantly ornamented.

Thoughts in Past Years. A beautiful collection of Poetry, chiefly devotional. By the author of the Cathedral. 1 vol royal 16mo. elegantly printed.

NEARLY READY:

Disce Mori—Learn to Die. By Christopher Sutton, D. D.

Disce Vivere—Learn to Live. By the same author.

Lyra Apostolica. Edited by Right Rev. Bp. Doane.

Shortly will be published:

A Treatise on the Church of Christ. By the Rev. William Palmer, A. M. Edited with notes by the Right Rev. Bishop Whittingham. In two handsome octavo volumes. April 17

SELECT SEMINARY FOR YOUNG LADIES.

Peekskill, Westchester Co., New York.

THIS establishment will be opened by MRS. RAINSFORD AND HER DAUGHTERS, on Monday the 3d of May, in the healthy and beautifully situated village of PEEKSKILL.

The charge for instruction, comprising every branch of a solid and polite education, will be for boarders, $200 *per annum*; for day pupils, in the senior class, $40; in the junior $32.

The following will be *extras*.—French, Drawing, and Ornamental Needlework, *each* $5 *per quarter*; Piano-forte, with use of instrument, $12; do. Singing, $10 do.

BOARDERS will be required to bring with them bed, bedding, and the usual appendages to the *toilett*.

PAYMENTS to be made quarterly in advance.

EACH young lady will be under the superintendence of the Principals. The French language will be the medium of conversation in the school-room.

FURTHER particulars may be obtained from the Principals; the Rev. Moses Marcus, B. D., Rector, and the wardens and vestry of St. Peter's Church, Peekskill.

REFERENCES may be also made to the Right Rev. the Bishops of New York and New Jersey, the Rev. Drs. Berrian, Eastburn, Milnor, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; Messrs. Swords, Stanford & Co., James B. Elliman, John H. Hicks, Esqrs., and John Smith Rogers, M. D., New York.

Peekskill, April 17.

Just Published,

THE LONDON QUARTERLY REVIEW, No. 134, for March, 1841.

CONTENTS:

Tytler's History Mary Queen of Scots, vol. vii.
Tours in the Russian Provinces.
Mrs. Hamilton Gray on Etruscan Tombs.
State of Society and Education in France.
Mrs. Joanna Baillie's Fugitive Verses.
Recollections of a Staff Surgeon.
Correspondence of the Committee of Public Safety.
United States Boundary Question.
Romish Priests in Ireland.
Note—Irish Registration Bill.

JEMIMA M. MASON, Publisher,
basement cor. Broadway and Pine street.
April 17—1t

SUBSCRIPTIONS received at this Office for the CHURCHMAN'S LIBRARY; to be published under direction of the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of New York, and the Rt. Rev. George W. Doane, D. D., Bishop of New Jersey, by
RICHARD & GEORGE S. WOOD.
March 27.

YOUNG LADIES SCHOOL, LITCHFIELD, CT.

MISS J. H. JONES will open a School for a *limited* number of scholars in this village, Wednesday, May 5th.

The boarding department being restricted to six or eight in number, will commend the plan to all who justly fear the influence of associations in large establishments, while a few daily pupils, it is believed, will have a tendency to keep up an emulation, which might languish in a school of an entirely domestic character.

Presenting peculiar advantages for physical education, an aspect of unrivalled neatness, great beauty of scenery, with an almost entire seclusion from business, few locations it is believed present so favorable a combination of circumstances for an object of the kind proposed, as Litchfield—the objection to its remote inland situation, being obviated by its present easy access in a few hours by rail road communication with New York.

The demonstrations of public confidence Miss Jones has received, in being called to organize and control a large Academy in the city of Rochester, subsequently resigned at the solicitation of several gentlemen of the highest standing in Geneva, Western New York, for the exclusive instruction of their own daughters, will evince her practical familiarity with the most liberal courses of instruction in the leading institutions of the country.

Most of the references are gentlemen who have confided young ladies to her care—the remainder familiar by residence with her qualification as a teacher.

TERMS for instruction in the English branches and board, including all contingencies, $175 per annum. Music, Languages, and Drawing, *extra*.

REFERENCES.

Albany: Dr. Wm. B. Sprague.
Union College: Prof. A. J. Yates.
Geneva: Henry Dwight, Gen. Swift, Hon. J. Sutherland, Judge Whiting, William Clark.
Litchfield: Hon. Truman Smith, Hon. Seth P. Beers, Dr William Buel.
New York City: Charles Butler, Esq, Meigs D. Benjamin, Dr. Vermilye, of the Collegiate Churches. 6t$ Litchfield, March, 1841.

"THE CHURCH OF ENGLAND AND IN AMERICA COMPARED."

FOR SALE by Swords, Stanford & Co., D. Appleton & Co., Broadway; at the Churchman Office, 111 Nassau street; and at the Depository, 28 Ann street. April 3—3t.

WINLOW'S REMAINS.

WILEY & PUTNAM have in press, and will very shortly publish THE SERMON AND LITERARY REMAINS OF THE REV. BENJAMIN DAVIS WINSLOW, A. M., with a Sketch of his Life and Character; by the Rt. Rev. George Doane, D. D., LL. D., Bishop of N. Jersey. 3t April 3.

A LADY, a communicant of the Episcopal Church, wishes a situation as Teacher in a Lady's School, or as Governess in a private family. She is qualified to teach all the ordinary English branches, with French and Music. Satisfactory references given and required. Address Rev. J. W. Brown, Astoria, L. I, or the Editor of the Churchman. March 31. 3t$

THE SPRING SESSION of the Rev. H. Adams' Select School, limited to Eight Boys, commences at Easter. Circulars, and any information in relation to the establishment, may be had on application to the Principal, at Saugerties, Ulster county, N. Y.; or at the Office of the Churchman, 111 Nassau street, New York City. Saugerties, March 20, 1841.

BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, have recently published a new and corrected edition of the "Book of Common Prayer," from new stereotype plates. The publishers have taken great pains to make this edition of the Prayer Book very perfect, having been *twice* very carefully read and corrected by a Presbyter; and they now believe it to be the most correct of any American edition extant. It is printed in single columns, on superfine paper, and embellished with six appropriate engravings, the frontispiece being a representation of *Christ Blessing the Bread.* The binding is in Turkey morocco and calf, plain and extra gilt.

The publishers respectfully invite the attention of the Clergy and Laity of the Protestant Episcopal Church to their new edition of the Common Prayer Book, (date 1841,) and solicit a comparison with any other.

Published and for sale by
H. & S. RAYNOR, 76 Bowery,
and may be had at the principal Bookstores.
April 3. 6t$

MISS ADRAIN'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

At Jamaica, Long Island, New York.

MISS ADRAIN, having been engaged for some time past, in teaching a Day School in the village of Jamaica, and having met with much success and encouragement, purposes to open a Boarding School for Young Ladies on the first Monday of May next. The course of studies will embrace all the branches of a complete English education, with such of the ornamental branches as Parents or Guardians may desire.

The village of Jamaica is situated in a pleasant and healthy part of the Island, within twelve miles of the city of New York, with a constant and ready access by rail road and public stages; and enjoying the benefit of Churches of different denominations, affords an eligible situation for a Female Seminary.

There will be two sessions in the year, of twenty-three weeks each, commencing on the first Mondays of May and November respectively.

Terms for Boarders.

Board and English Tuition, Washing, Fuel, &c., from $150 to $200 per annum, payable quarterly.

Extra charges for the Modern Languages, Music, Drawing and Painting, are regulated by the teachers in those branches.

References.

Prof. Anthon, Prof. M'Vickar, Prof. Renwick, Columbia College; Prof. Torrey, College of Physicians and Surgeons: W. W. Phillips, D. D., Thomas De Witt, D. D., William James Macneven, M. D., Hamilton Fish, Esq., David W. Wetmore, Esq., William Forrest, Esq., George Long, Esq., 114 Fulton street., Abraham Van Nest, Esq.,—*New York City.*

Dr. Janeway, Dr. McClelland, Joseph Griggs, Esq., Robt. Adrain, LL. D., late Professor of Mathematics, Columbia College, N. Y.—*New Brunswick, N. J.*

Daniel Embury,—*Brooklyn, L. I.*

Rev. G. I. Garretson,—*Newtown, L. I.*

James Foster, Esq., John H. Bailey, Esq., John N. Brinckerhoff, Esq.,—*Jamaica, L. I.*

April 3. 3t$

BOARDING SCHOOL FOR BOYS, at Ridgefield, Fairfield county, Conn., by SAMUEL S. ST. JOHN, A. M.

The Summer Session of this School will commence on Monday, May 3d. Circulars, and references to patrons in the city, may be obtained at Mrs. Maguire's, 293 Broadway, also an interview with the Principal after April 7th. Terms from $110 to $130 per annum. March 27.

TEACHER WANTED.—A competent classical and mathematical Teacher is wanted for a respectable Institution in the country, fifty miles from this city. Applicants can hear particulars by applying to Rev. E. D. Barry, D. D. No. 45 Murray street. He must be a single gentleman, and the preference will be given to a Churchman.

New York, April 3, 1841.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermo Books, for sale at this office. Dec. 12.

SCHOOL NOTICE.

THE FEMALE DEPARTMENT of ST. LUKE'S SCHOOL will be opened on the first Monday of May next, under the superintendence of a Lady eminently qualified for that station. Circulars will be issued in a few days. 2t April 3.

POETRY.

For the Churchman.

LINES
ON THE DEATH OF FREDERICK W. PHILIP.

BY
EMMA C. EMBURY.

How shall we mourn thee, gifted one? how wail
The fate that snatched thee thus in youth away,
Ere in life's wreath one rosebud had grown pale,
Ere one dark cloud had dimmed thine early day?
How speak the sorrow that our bosoms thrilled,
When death the pulses of thy warm heart stilled?

How shall we mourn thee? Thou wert of the few
Who walk the earth in majesty of mind,
Genius had given its treasures to thy view,
The painter's eye, the poet's thought combined,
The soul to image all things pure and bright,
The skill to give them to our daily sight.

Alas! that hand its cunning has forgot,
That eye is closed upon all earthly things,
On thy dull ear the voice of praise falls not,
Thy heart is cold to love's soft whisperings;
Called from life's feast too soon, thou hast but quaffed
Of fame and happiness one final draught.

Like the Olympian victor, thou hadst won
The goal of all thy hopes, and in the hour
When toil was past, and glory had begun,
Then came the King of Terrors in his power,
And at his call, thou didst in dust lay down
The youthful head, girt with its laurel crown.

All earthly gifts were thine, save '*length of days*,'
And dare we ask why GOD denied thee *this*?
Haply the grave that shuts thee from our gaze,
Closing upon thee in thine hour of bliss,
Was meant to save thee from the varied wo
That waits each weary wayfarer below.

"Thy sun went down at noon," but *not in clouds*;
And while we watch in tears its swift decline,
We know that though death's awful shadow shrouds
Its brightness now, yet shall it once more shine
Among the Host of Heaven; and we, who bear
Life's lessons in our hearts, may hope to greet thee there.

Brooklyn, April 4th, 1841.

For the Churchman.

CONFIRMATION.

CHURCH OF THE ANNUNCIATION, JANUARY, 1841.

"Granting us in this world knowledge of thy truth, and in the world to come, life everlasting."—*Prayer Book.*

They come! they crowd the altar! and aside
From earth, heaven claims the consecrated hour;
The soul has dropped its vanity and pride,
Life's outer leaves! the Spirit is in flower!
And bends to thee, O GOD! as to its sun,
Yielding its fragrance, as it's shone upon.

Childhood with pleading lip! the prayer of youth
That hath a hold on heaven! that is so pure,
So full of confidence, and hope, and truth,
And clings with such fond energy, as sure
Of its protection—and the gentle tone
Of woman! asking strength, beyond her own.

For here must dawn her influence—that shall bend
Over life's stormy torrent, take its own,
Its warring purposes, and gently blend
Her nature, with its elements—and zone.
Life with a rainbow's clasp! her strength, her power,
The holy offspring of this hallowed hour!

If from the tumult of the ebbing past,
A wearied one, here sighs to be forgiven:
And 'neath the shadow of a life o'ercast,
Renews its earliest covenant with heaven,
And at this altar, LORD, on bended knee,
Forsake his idols, and bow down to thee;

Speak! as from Sinai—from his sorrows rude,
Let suffering, flash conviction! If his climb
Hath been *to Thee*, in each vicissitude;
And thus, grief sandall'd, worn a path through time,
Even to this altar—there the cloud be riven!
Part the "thick darkness" with the laws of heaven.*

The Prayer-book in each hand! the truths that stole
Around them, as the Spirit's breath each day,
Rush to the memory—o'ersweep the soul,
Burn on the lip, and "teach them how to pray"
From youth to age—from age to death thus bear,
Heaven's glorious passport, in that 'Common prayer!'

O, blessed guide! from error's dark dominion
Thus ever gleam, the watch-fire of the free!
A beacon torch, not flickering in opinion,
Whose light and essence, all is Deity!
Trusting we follow, knowing thou wilt lead
From erring worship and eccentric creed.

From creeds, whose prayers in fitful eloquence,
Bode human passion, tremble 'neath their power,
As thought *unbalanced* wildly rushed from sense
Like lightning flashes in a thunder shower.
Tumultuous zeal athwart GOD's laws was driven,
And vivid impulse showed a path to heaven.

But darkness rested—truth was unemployed,
A world of floating energies unwrought!
Unshaped material! "without *form*, and void,"
A scattered universe of lifeless thought!
Till Order moved, in GOD's mysterious might;
"And said, let there be light, and there was light."†

Circling the Gospel page, it ever moves,
With all its gathered beauty, LORD, round thee;
Round thee, its glorious centre, it revolves,
Thou art its light!—its life!—its energy!
And balanced by thy word, ("thy word is truth,") through time
It holds its course unfaltering, and sublime.

O, when a false world smiles—my Prayer-book!—thou
Art nearer than the world; if 'neath its glare,
My purpose faint—thy page recalls my vow,
In 'Confirmation' registered—and there
Sheltered and saved! I bless the gourd that sprung
A shadow 'twixt my spirit and its wrong.‡

S. W. C.

* The same which GOD spake in the twentieth chapter of Exodus, saying, I am the LORD thy GOD, that brought thee out of the land of Egypt, out of the house of bond age.—*Catechism.*

† And the earth was without form, and void; and darkness rested upon the face of the deep And the Spirit of GOD moved upon the face of the waters. And GOD said, Let there be light, and there was light.—*Gen.* i. 2, 3

‡ And the LORD GOD prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. *Jonah*, iv. 6.

SINS OF PRINCES AND PRIESTS.

The sins of princes and priests are of a spreading and a reigning contagion; and though naturally they are no more than the acts of particular persons, yet virtually and consequently they are often the sins of a whole community. And if so, good GOD! what huge heaps of foul guilt must lie at such sinners' doors! For every person of note, power, and place, living in an open violation of any one of GOD's laws, holds up a flag of defiance against heaven, and calls in all about him to fight under his lewd banner against GOD, and his express commands, and so (as it were) by a kind of homage and obedience, to be as vile and wicked as himself. And when it once comes to this, then all the villanies which were committed by others in the strength and encouragement of his devilish example, will be so personally charged upon his account, and as a just debt exacted of him to the utmost farthing.—*South.*

BISHOP M'ILVAINE CONTINUED FROM OUR SECOND PAGE.

Now since Oxford Divinity, as personified in Mr. Newman, uses, as we have before seen, the language of Grotius, as to the *moral* nature of justification, let us see if it does not also use precisely such language as Bishop Bull's, and that on the very point on which Bull and Grotius are alleged to have widely differed. Mr. Newman says, "Faith is *said* to justify, not that it really justifies more than the other graces." "We are saved by CHRIST's mercy, and that not through faith *only*, but through *faith and all graces*." (Lect. p. 281.) "Faith justifies, as including all other graces and works *in* and *under* it." (P. 346.) "Works viewed as one with faith, are in one sense instruments, (of justification,) as being connatural with faith, and indivisible from it, organs through which it acts, (in justifying,) and which it hallows." (P. 206.) "Cleanness of heart and spirit, obedience by word and deed, these alone can constitute our justification," p. 73. Now here we have one of the heads of the Oxford school most manifestly expounding the forensic sense of the *name* justify with Bull; and the *moral* sense of the *thing* with Grotius; and then again, with Bull, maintaining precisely that use of faith in justification, in which you consider Bull and Grotius to have widely differed. Now did not Mr. Newman believe that the views of Bull and Grotius agree "*in the main*" when they thus coalesced in his own creed? If Bull and Grotius agree with Mr. Newman, as to what justification consists in, must they not agree with one another? Will you then speak of the *romance* of Oxford as well as of Gambier?

If I understand you, sir, you wish it to be understood that Bishop Bull differed from Grotius, in this, that whereas the latter held the *moral* sense of justification, the former held the *forensic* or *judicial*. Grotius, that it consists in the *making* of a sinner righteous; Bull, in the *accounting* of him righteous. In this you are certainly right as to Grotius; such is plainly the *main feature* of his doctrine, and such is the precise point in which I asserted that Bishop Bull agreed with him "*in the main*." And it seems that on account of that assertion you ridicule me as writing *romance*, and you charge me with "*perverting historical truth*."

Now, sir, though you treat with such levity my assertion, perhaps you will respect that of Mr. Newman, "who, he says, is more clear than Bishop Bull in laying down that justification means *making* righteous! Yet who more strenuous in maintaining that it consists in *being* righteous? What he is, such are Hammand, Taylor, Wilson, and a multitude of others." (Lect. p. 111.) So, then, the very men whom you have so earnestly defended from the charge of agreeing with Grotius, are declared with equal zeal by Mr. Newman to have maintained the characteristic feature of his doctrine. As for Bishop Taylor, a very able writer, Fitzgerald, of whose work in opposition to Oxfordism, even the British Critic speaks favorably, says, "Bishop Taylor is perhaps the one of our elder divines, who approaches *most nearly* to the *Grotian* or even strictly popish views of justification." See his sermon called "Fides Formata," *Episcopacy, tradition*, &c., p. 9.* But Mr. Newman says that what Taylor was, such was Bull. So then at least I have associates in my romance. And now, what if Bishop Bull himself should be on my side? What does he say, as to his agreement with Grotius? Why, with regard to the doctrine of our 12th article, that good works have no connection *with faith* in justification, except as *evidences* of its being a living faith, inasmuch as "*they follow after justification*," evidences, "as a tree is discovered by its fruits;" this doctrine Bishop Bull unites with Grotius in denying. He first quotes, with approbation, the words of Vossius, that "works are to be regarded as a *precedent condition* which draws with it the reward of eternal life, *individuo nexu*," and not as mere evidences of faith; and then alleging Grotius to the same point, he says, "That good works are not to be regarded as mere signs in the matter of salvation, *Grotius excellently* proves." *Harmonia Diss. Prior.* c. v. § 6. Now in this one point of agreement is involved substantially the main characteristic feature of the doctrine, as well of Grotius as of Bull.

But Bishop Bull acknowledges Grotius' views still farther. In the very passage which you have quoted, he says of him, "I am surprised to find that a learned author, and otherwise very well deserving *concerning the truth*, (de veritate,) in this same doctrine of justification should deny this," that is, the judicial sense of the *word* justify, (your quotation omits the important words *de veritate*, c. I. § 2.)

Thus then it appears that in every thing but the judicial sense of the *word* justify, both agreeing that the *thing*, justification, is the *making* of a person righteous; in every thing else, Bishop Bull considers Grotius to be *well deserving concerning the truth in his views of justification.* And this correctness of Bull as to the *name*, and this error as to the *thing*, leads Mr. Faber to write as follows: "In the *forensic rationale* I perfectly agree with Bishop Bull. When I am compelled to differ from this great divine, in my *view and arrangement of justification itself*, I should distrust the goodness of my cause if I could not summon, as my vouchers, both ecclesiastical antiquity and the Church of England, and all the other reformed churches, and (a host in himself, even omitting other great names) the immortal and judicious Hooker." (*Faber on Justif.* p. 6.)

Now, sir, I think I have fully showed, that what you call *my romance* is, at least, "founded in fact;" that Bull did agree *in the main* with the views of Grotius, and that when you charge me with "*perverting the truth*," the beam was in your own eye.

A few words more. You ask why I insinuate that Bull took his doctrine first from Grotius? Then you answer *for me*, that as Grotius was charged with favoring Socinian views, I wanted to discredit the doctrine of such men as Bull by bringing them into such connections. And then, as if the answer which you have chosen to invent for me, were of course *mine*, you proceed to build on it; and behold the next thing, I am positively treated as charging Bull with "*taking the virus of Socinianism* from Grotius and Episcopius, and inoculating therewith all the divines of the Church of England and America, from the nonjuring Hicks and Kettlewell, down to Dehon and Hobart, who have modelled their preaching on the principles which he so ably advocated." I hope, sir, you are a man of truth. But what have you here done? Can you pretend that there is a word of truth in all this? Because *you* choose to assign to me an evil motive, is it therefore *mine*? Have I said a word about Socinianism? Are you to be permitted such liberties with the character of your brethren? Because you are under the patronage and direction of the Bishop of New York in these things, is the Church to tolerate such violations of the common decencies of life, and such outrages upon what all Christians and all gentlemen hold to be sacred? Remember, sir, that in your letter to me declining the publication of mine to you about your abuse touching the applicant for candidateship, you said, "*As in the presence of the Searcher of hearts, that from the time of the last pastoral letter of the House of Bishops, you have conscientiously endeavored to shun topics of controversy as far as, in your best judgment, fidelity to the Church, and justice to yourself, would allow.*"

Yours, truly,
CHARLES P. M'ILVAINE.

* Taylor, after having quoted Grotius, as agreeing with him on Original Sin, calls him, "*the incomparable Hugo Grotius.*" See Works, stereotype ed. vol. I. p. 570.

THE ONLY DAUGHTER.

By Joseph Fearn, Esq, Author of "Belief and Unbelief."

Some years ago, an excellent and pious clergyman, staying for a time in a small town not very distant from the metropolis, engaged to supply a district church in the neighborhood. He thus became somewhat acquainted with the several inhabitants, and, by the exemplary manner in which he demeaned himself, and by the solid and scriptural truths which he proclaimed, had become generally respected amongst the people who listened to his occasional ministrations.

He was not merely a *preaching* clergyman; but one who was to be seen in other places beside the sacred desk: during the week days he was "prompt at every call," and considered it no very insignificant portion of his duty to tend the sick couches of the diseased, to visit the poor man's hut, and to pour the oil of joy into the hearts of the mourning and the sorrowful; he did not restrict his labors to one particular class; he did not suffer the confinement of his energies in any one order of duties, but, remembering the apostolic injunction, "While we have time let us do good unto all men," he labored more abundantly in watchings often, in weariness and painfulness, in fastings often, and did not esteem even his life dear unto himself, so that he might finish his course with joy.

During his temporary residence in the aforesaid town, he spent much of his time in visiting the sick and the afflicted; and the joy resulting from these visits of mercy, both to himself and to the parties so circumstanced, was mutually great. In administering consolation, he was but comforting them with that comfort wherewith he was comforted of GOD; and in exhorting the careless and ignorant from house to house, he was but watering the seed already sown in his own heart, whilst employed in casting that seed into the uncultivated ground of the unrenewed hearts around him.

One fine April morning, our good minister sallied forth on one of these excursions of mercy—it was a truly seasonable morning of the spring time—alternate sunshine and showers characterized the day—now the bright light of the unclouded sky smiling in blue loveliness over the fields of our green earth—and then the gathering clouds emptying themselves in copious effusions on the ground recently glowing in the sunlight: it was a morning which has been often aptly and beautifully likened to "a mother smiling in tears," the orb of day cast forth his lovely rays in the midst of the weeping clouds, while that sign of the faithful covenant, the many-tinted bow, girdle of the firmament, bids us, as we gaze on its prismatic colors, remember the words of Jehovah, "I do set my bow in the cloud."—We have always thought a day in April a fit emblem of our mortal course—a scene of constant variableness—one hour basking in the sun of prosperity, the next under the cloud—this instant walking amongst the roses and enjoying their fragrance, the next doomed to behold,

"The beautiful moisture encumber the flowers
And weigh down their delicate heads."—*Cowper.*

Well, there's a world of unfading immortal felicity beyond these oft darkened skies,

"Where no change shall be
But perfect rest of all things firmly stayed
Upon the pillars of eternity."—*Spencer.*

One of those seasonable showers now began to descend, and our clergyman was forced to seek for a temporary shelter on the road side; a neat but humble cottage invited his approach, while the amiable, cleanly, and decent aspect of an elderly man who stood at the entrance, and who begged "the gentleman would walk in while the rain continued," prepossessed the mind of the minister in the favor both of the rustic abode and of its civil inhabitant. He thanked the man for his offer, and entered the cottage—the interior was neat and clean; and though evidently the tenement of a poor man, yet it lacked not its comforts, and there seemed an air of contentment in this humble home which quite inspired its reverend visitor with admiration for its inmates. There was an appearance of a man who had seen more prosperous days in the owner of this way-side cottage, and when the minister engaged him in conversation, he was much surprised to find him a person who had received no mean education; his language was pure and chaste, and far above the standard which the clergyman had fixed when he first entered this abode. To the great satisfaction of the good minister, moreover, he seemed to be in no wise ignorant of the "Truth as it is in JESUS," but, on the contrary, displayed that "he had the tongue of the learned, whereby he might speak a word in season to him that was weary."

While engaged in a brief but profitable discourse with the cottager, the door of the small parlor opened, and a tall, graceful, and beautiful girl, of about nineteen, entered.—"There, sir," said the man to our minister, "is my *only daughter*; I had five boys—three died in infancy, and fled to the heavenly world before sin or sorrow could touch and injure them; but two survived to break their mother's heart, and well nigh bring down my gray hairs with sorrow to the grave: they too have passed away from earth—they died the victims of their own sinfulness: one by a lingering disease—the other, alas! by his own hands—so that I have had my cup of sorrow, and I was forced, like Jacob, to exclaim, 'All these things are against me.' But I remember the words, 'wherefore should a living man complain, a man for the punishment of his sins,' and I also call to mind that cup which my Saviour drank for me to the very dregs. That girl is now my only stay and comfort." A sweet blush mantled the cheek of the innocent girl at these words of the parent, while a big tear rolled down his cheek. The rain having subsided, the clergyman departed, having left a promise that he would visit again that poor man's cottage.

Not many weeks afterwards, the excellent clergyman paid another visit to the humble cottage, which had, together with its inhabitants, become an interesting object to his mind. He was warmly greeted by the rustic tenant of the cot, who pressed his hand with all that fervor of affectionate regard and respect which one, whose "delight is in the excellent of the earth," feels and cherishes towards a minister of the Gospel of CHRIST.

It was the time for the early and humble meal of these rural cottagers: the father had just come from the fields to partake of his wholesome provisions, which were spread neatly upon a clean table in their small apartment by the hands of his affectionate daughter—the maiden of whom we spoke in the commencement of our narrative.

"I have learned in whatsoever state I am, therewith to be content," said the pious man, as he withdrew from his humble repast; "time was when I sat me down to a sumptuous board, with a group of smiling faces around it, with a wife lovely and beloved, gracing the head, and children as yet untainted by vice, 'like olive branches round about my table.' Then I was affluent; prosperity attended my every undertaking, and 'GOD spake unto me in my prosperity, but I said I will not hear;' alas! I was living then 'without GOD in the world:' the cares of this life, the deceitfulness of riches, the pleasures of time and sense, engrossed my considerations, and left me no thought on the unprofitableness of gaining the whole world and losing one's own soul. For some years I enjoyed the course of the ungodly who prosper in the world, and I increased in riches; but ah! I would then pay no regard to the Scripture admonition, 'if riches increase, set not your heart upon them,' but rather fixed my entire affections upon the perishing objects of this passing life. I was, however, to be brought down from the pinnacle of wealth and earthly honor to the depths of adversity and sorrow; I was persuaded to speculate to a very large amount in some foreign stock, when the market having taken, for me, a most unfortunate turn, I was a loser to a considerable sum: with the remnant of my money I was insane enough to engage in a speculation of a different kind, but equally as uncertain as the former, which fatal step stripped me of all I possessed, and reduced me to abject poverty.

"The change in my circumstances wrought prejudicially on the health of my poor wife, who was but little accustomed to the privations we were forced to endure; that lovely girl, the last and dearest pledge of our conjugal affection, was her solace in the hours of her sorrow, and her innocent prattle would oft cheer even my bleeding heart.

"Through the kindness of friends (how rare are such to be found!) we were provided with a temporary abode, and procured sufficient to sustain us in being, from the benevolence of these kind-hearted individuals. By the exertions of two merchants, with whom I was formerly associated in business, my two boys were comfortably settled in good situations in the city, while my dear wife and our only daughter yonder, came down into this neighborhood, and were allowed to inhabit, rent free, this small and humble abode: this is now seven years ago. I remember well the day we came here; it was a morning in the month of May, and we thought the scenery so lovely, and the cottage so pleasant, and my wife looked happy, and our girl skipped about and made us smile with parental love: in this condition, we lived for a year; my sons quarterly remitted a portion of their salaries towards our support, as they were both lodged and fed by their several employers. Twice in the month they visited us: their society, though in this rustic dwelling, made our hearts rejoice, and we generally parted with sighs and tears.

"Once again I settled down with some such feeling as is imbodied in the words, 'I shall die in my nest;' though afflicted, and changed in my position in life, yet, because all was quietness for a time, I again forgot my GOD; I neglected his worship, I deserted the village sanctuary, and lived again careless about my soul. But I was once more to be severely tried: my two boys fell into evil company; they ran into every excess of riot; drank, gambled, and by their bad practices were both dismissed by their employers. Soon afterwards my eldest son fell under the chastising hand of an offended GOD, a victim to disease, and a recipient of the wages of sin—death. My youngest boy—excuse these tears, they are the gushings of a father's love—he grew desperate in a quarrel with a successful competitor at play, insulted him, and received from him a challenge: he accepted it; the day and place were fixed and chosen; but on the fatal morning he was found dead in his chamber at the inn where he lodged—he had shot himself in the night. * * My beloved wife died soon after this terrible event; her fond heart was broken, but she died penitent and believing in JESUS, and went to that land where sin and sorrow are known no more. 'It was good for me to be thus afflicted.' I was brought to consider my state as a sinner before GOD, and to cry for mercy through a Saviour, and I trust 'I have obtained mercy, that in me CHRIST JESUS might show forth all long-suffering.' Since that sad hour when we committed my dear one's remains to the earth, yonder maiden and myself have dwelt alone in this humble home, and by the charity of our friends are enabled to keep ourselves from want. I have to thank my GOD for preserving her to me; she is now my only earthly companion, my only attendant, my only daughter, my only child." Here the man wept, and the sweet girl ran and kissed away the father's tears.

Time passed away, the clergyman had returned to the metropolis, had visited several spots far and near, until at length circumstances called him again to the village where the cottager dwelt: he entered its precincts one cheerful summer's afternoon, and, as he turned the lane which conducted to the church, he saw a procession of mourners receding from the churchyard—they were a few of the villagers who had just deposited in the place of tombs an excellent cottager. The clergyman asked who was the deceased? and, to his sorrow, he was informed it was the good and afflicted tenant of the way-side cottage. "He died, like his late wife, of a broken heart," said one. "Ah! he did not long survive her," said another. The good minister inquired of whom the villagers spake. "Of his lovely daughter," said many voices; "she was an angel upon earth." "Is she dead?" asked the clergyman. "Indeed she is! a rapid consumption took her off, and her father never held up his head afterwards till his death, and now he lies close to her grave—I will show it to you." The clergyman entered the churchyard: often had he stood there before, and repeated the beautiful service of our Church; he was directed to a small mound, and on it a humble stone with this inscription—"The days of her youth hast thou shortened—Sacred to the memory of an only daughter."

CHANCE.

When we see a world wisely made, though we did not see it made, yet we conclude that it was not made by chance, but by a wise Being; and, by the same reason, when we see accidental events, a long incoherent series of accidents, concur to the producing the most admirable effects, we ought to conclude that there is a wise invisible hand which governs chance, which of itself can do nothing wisely. When the lives and fortunes of men, the fate of kingdoms and empires, the successes of war, the changes of government, are often determined and brought about by the most visible accidents; when chance defeats the wisest counsels, and the greatest power; when good men are rewarded, and the Church of GOD preserved by appearing [i e., apparent] chances; when bad men are punished by chance, and the very chance whereby they are punished, carries the marks of their sin upon it, for which they are punished; I say, can any man, in such cases, think that all this is mere chance, when, how accidental soever the means are, or appear to be, whereby such things are done, there is no appearance of chance at all in the event, but the changes and revolutions, the rewards and punishments of chance are all so wisely done, as if there had been nothing of chance and accident in it? This is the great security of our lives, amidst all the uncertainties of the future, that chance itself cannot hurt us, without a divine commission. This is a sure foundation of faith, and hope, and trust in GOD, how calamitous and desperate soever our external condition seems to be, that GOD never wants means to help; that he has a thousand unseen ways, a whole army of accidents and unexpected events at command, to disappoint such designs which no visible art or power can disappoint, and to save those whom no visible power can save.—*Dean Sherlock.*

ST. PETER'S GRAMMAR SCHOOL,

PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. MOSES MARCUS, B D, Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren, and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

CLASSICAL EDUCATION.

THE REV. MR. THAYER has for some time received a number of Boys into his family, for instruction in all the branches of an English and Classical Education, preparatory to College or the Counting-house.

Having succeeded in procuring valuable assistance, he has enlarged the course of study, and his pupils may pursue to any extent, if required, the ancient and modern languages, Latin and Greek, German, French, Italian, and Spanish; the higher branches of Mathematics and Natural Philosophy.

SIGNOR FRIZZONI, a member of the family, is a young Italian gentleman, who converses with ease and correctness in the French, Italian and German languages. The pupil is not only required to translate his lessons, but to converse daily with his tutor and his class in the language to which he devotes his attention.

Every Sunday afternoon, Mr. Thayer delivers a lecture adapted to the capacity of his pupils, and immediately after, they receive catechetical instruction.

Stratford is a healthy and beautiful village, well known for the salubrity of its climate, and the intelligence and cultivation of its community. It combines, in a peculiar degree, the quiet and purity of the country, with the refinement of the city. His residence is a spacious and elegant mansion, commanding a fine view of Long Island Sound; the grounds are extensive, well fitted for exercise and recreation. Stratford is 14 miles from New Haven, and five hours' travel from New York City, with which there is daily communication by stage and steamboat.

TERMS:

For board and tuition in the English branches, nd Latin and Greek languages, $180 per annum—or $90 per session of 22 weeks, payable in all cases in advance. $15 per session for each of the modern languages.

Each pupil is required to furnish his bed and bedding, and all necessary articles for his toilet.

Application can be made by mail to the Rev. Mr. Thayer, after 1st April, at Stratford, Conn.

REFERENCES:

New York,—Rt. Rev. B. T. Onderdonk, Bp. of N. Y.
Rev. Mr. Forbes, Rector of St. Luke's, N. Y.
Wm. S. Johnson, Esq. Counsellor at Law, Nassau street.
Cornelius Mathews, Esq. Counsellor at Law, Nassau street.
Charles A. Lee, M. D. Hudson street.
Messrs. Wm. M. & J. Benjamin, Maiden Lane.
Mr. Meigs D. Benjamin, Maiden Lane.
Mr. Edward Faile, Front street.
Mr. Albert Hanford, 28 Ann street.
John T. Gilchrist, Esq. New Rochelle.
Rev. Mr. Curtis, Mamaroneck.
Benjamin M. Brown, Esq Mamaroneck.
Connecticut,—Rt. Rev. T. C. Brownell, Bp. of Conn.
Rev. Mr. Wiltbank, Stratford
March 20—

* Rev. Dr. Hale, President of Geneva College.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—yly

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

BROOKLYN COLLEGIATE INSTITUTE,
(LATE DURHAM BOARDING SCHOOL,)
JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in DURHAM, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the ciy, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION
For English and Commercial Studies, per ann. $160
" Classical, French, and Mathematical, 200
No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:
Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb 27.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. HIRAM JELLIFF, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.
References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's.
March 27.

WM. PEASE,
PROFESSOR OF THE
THEORY AND PRACTICE OF MUSIC.
Residence, No. 169 Barrow street.

REFERENCES:
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James B. Wilson, Esq.,
Rev. Samuel Seabury, D. D.
Henry Hurens, Esq
B. A. Mumford, Esq.
H. H. Reynolds, Esq.,
Timothy Clough, Esq.
March 6—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

THE CHURCHMAN

Is published for the Proprietors, by JAMES A. SPARKS, No. 111 Nassau-street, at Three Dollars per annum, in advance.

☞ No subscription will be discontinued until arrearages are paid.

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